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Gay Community News

THE WEEKLY FOR LESBIANS AND GAY MALES BIPAD: 65498

february book reviews

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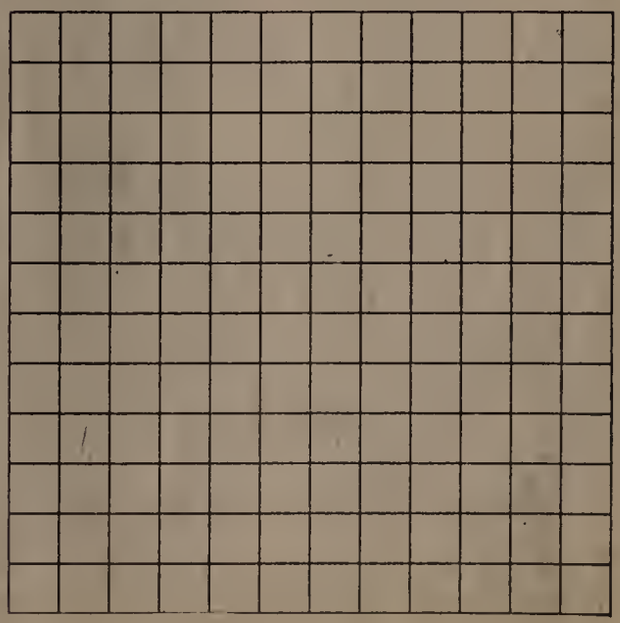
Culture Clash



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GayCommunityNews

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FDA Postpones Licensing of HTLV-III Test

By Christine Guilfoy

WASHINGTON — The licensing of the commercial HTLV-III antibody test kits, expected on February 15, has been postponed by the Food and Drug Administration (FDA) which says it needs more data from the companies developing the kits.

The Department of Health and Human Services (HHS), of which the FDA is a part, has called a press conference for February 22. Data regarding the performance of the commercial kits will be presented by the developers at that time. (Although HTLV-III tests are currently being used in research labs, kits for commercial use are being developed by five US companies under a patent from the federal government. These companies must demonstrate they can produce a safe and accurate kit before it can be licensed.)

However, Lambda Legal Defense and Education Fund (LLDEF) has filed a Freedom of Information request in an effort to obtain any and all information the FDA has on the commercial test. A spokesperson for LLDEF, Nancy Langer, told *GCN* they question whether the test is a genuine attempt to protect the public health or is a public relations ploy.

LLDEF is also questioning whether the test meets licensure requirements and is considering asking for an injunction to delay licensure until it can be shown to meet those requirements. To be licensed, said Langer, the test must meet three criteria: that it be safe, effective and not mislabeled.

Although considered safe, the effective and not mislabeled criteria have been questioned.

Two researchers told *GCN* the test used by them has been reasonably accurate. Harold Jaffe of the CDC said they got a one to two percent false positive rate which could be improved by retesting. Robert Schooley of Massachusetts General Hospital said he has found a five percent false positive rate, which could be reduced with a more sensitive, but more time consuming method. However, other data has indicated false positives could be higher, perhaps as high as thirty percent. (False positives occur when the test incorrectly reads the presence of HTLV-III antibody when, in fact, none is present.)

The public data available regarding the effectiveness of the test has come from research laboratories using specially developed kits. Lambda wishes to see the FDA data because it is not clear that a comparable commercial kit has been developed which will perform well in the hands of thousands of laboratory technicians. And Lambda questions the test's effectiveness because of some of the higher estimates of false positives in research hands. "The high rate of false positives and negatives indicated to the public thus far," said Langer, "suggests the licensing of the test at this time is premature [and] cannot meet the FDA standards required for such licensing."

Don McLearn of the FDA was unable to describe the criteria by which the test is being evaluated by FDA scientists. When asked if, for example, a test which produces a five percent false positive rate would be unacceptable he said there are "No pre-set levels of tolerance [the scientists] had to set."

Unless substantial information about the commercial test is released at the impending HHS conference, little will be known about its effectiveness until well after its release. For example, Jaffe said the CDC will do a study with the Atlanta Red Cross Blood Services to learn more about the test. Jaffe expressed confidence the commercial kits will perform as well as the research test. However, because of the myriad other problems the test presents, Jaffe recently noted at a public forum in New York, "Whether this is the time to release the test or not, I don't know."

An interesting question was recently posed by John Beldekas, a gay man and an AIDS researcher, who asked why attention has been focussed only on HTLV-III when HTLV-I and HTLV-II may also contaminate the blood supply. Both retroviruses have been linked to leukemia, and HTLV-I has been found to be common in certain

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Community Presses Mayor on Rights Commission

By Sue Hyde

BOSTON — Some last-minute squeaking from wheels in the gay and lesbian community here has prompted Mayor Ray Flynn's staff to expand the list of potential candidates for the seven-member human rights commission. But the screening of additional candidates and the factoring-in of concerns expressed by representatives of the gay and lesbian community are likely to further delay the establishment of the commission.

An ad hoc committee of 12 men and women from various gay and lesbian organizations met with Neighborhood Services director Neil Sullivan on February 14. Sullivan plays an influential advisory role in Mayor Flynn's commission appointments. Other administration representatives present were Lindsey Weld, assistant director of Neighborhood Services; Tom Snyder, also of Neighborhood Services; and Ann Maguire, the mayoral liaison to the gay and lesbian community.

The ad hoc committee, through a letter to Flynn dated February 10 and in-person efforts of Rosemary Dunn Dalton of the Boston Lesbian/Gay Political Alliance (BLGPA), had requested that a meeting with Flynn take place by February 19. Although the committee got a swift response on the meeting request, Mayor Flynn himself did not make an appearance.

Gay and lesbian participants at the meeting included Dalton, chairperson of BLGPA; Ellen Cull of the Lesbian/Gay Council of the Rainbow Coalition; Ellen Simons of BLGPA; Ray Gottwald of BLGPA; Edward Hougen of the Coalition for Human Rights; Gary Dotterman of BLGPA; Ari Gonzalez of Comité Latino de Homosexuales y Lesbianas de Boston; Michael Schloff of Black and White Men Together; Gordon Gottlieb of *GCN*; Mark Johnston of *Bay Windows*; and Kevin Cathcart of Gay and Lesbian Advocates and Defenders.

In the hour and a half meeting, several people expressed their frustration with the length of time it has taken for the mayor and his staff to set up the commission, as well as the lack of direct input they felt gay people have had into the process.

"There is a perception in the community that this has been dragging on for a long time.... People need to see tangible evidence that something is happening and we haven't had that," said Kevin Cathcart.

Sullivan acknowledged that the selection process is taking more time than many would prefer and said it is in its "eleventh hour." But, he also said, "I've felt we were there several times before and each time I find out it isn't so."

Why? "The mayor doesn't feel as though enough good thinking has been done to give him all the options."

The mayor's options will probably expand as a result of the meeting. Sullivan told *GCN* that since the February 14 conference, about 25 new names have been tossed into the pool of commission candidates, but not all from the gay and lesbian community.

The gay and lesbian representatives weren't satisfied with the quantity or quality of outreach undertaken by Sullivan and Weld.

Ray Gottwald commented: "As far as the gay community goes, there hasn't been a lot of outreach."

Although Weld said 11 or 12 interviews with gay or lesbian candidates had been conducted, skepticism was expressed that those dozen people represented a diverse community.

"There is a tremendous feeling that [mayoral] appointments thus far have represented only one part of our community," said Edward Hougen. "We represent different organizations and groups, but a large part of the gay and lesbian community is not in these groups. When we organized the lobbying for passage of the ordinance, letters were written not just by organizational people, but by people on the street and in the bars."

And the subject of the executive director was also raised. Hougen commented that a proposal to consolidate the directorship of the human rights commission with a mayoral advisory role on affirmative action and civil rights is perceived as weakening the commission, compromising its independence and neutralizing its power.

And both Ari Gonzalez and Gary Dotterman said the executive director would most appropriately be a gay man or lesbian, suggestions that were backed by nods in the room.

"Let's face it," said Dotterman, "this is the most comprehensive ordinance in the country. It's critical that it go off without a hitch. We're under attack across the country and the law in Boston will not remain unchallenged."

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Respond, Inc. to Reopen in New Site

Staff Cites Racism in Women's Shelter Arson

By Stephanie Poggi

SOMERVILLE, MA — The oldest shelter for battered women and children in Massachusetts and the only shelter in Somerville was destroyed by fire on Saturday, February 16. The shelter, one of several services provided by Respond, Inc., boarded up on Friday, the day before the fire, after a recent escalation of harassment by local teenagers. The shelter had been located in the Mystic Housing Projects for the past eight years. No one was in the shelter at the time of the fire.

Staff members of Respond, Inc. believe the fire was set by a lit cigarette thrown by the same teenagers responsible for the harassment, and was motivated in part by racism. The official police report attributes the fire to "careless use of smoking material." Carolyn Ramsey, executive director of Respond, Inc., told *GCN* the teenagers watched as staff cleaned out the shelter site, "boasting about what a great torching job they did." Although no one has identified the teenagers by name, "it's obvious [who did it]," she said.

Ramsey estimated the damage at approximately three to four thousand dollars. The shelter, which housed six women at a time, will not reopen at the same location, but staff members have begun looking for a new site.

Respond, Inc., which continues to provide support services for battered women out of their unharmed general office in Somerville, had moved the shelter into a different building of the Mystic projects last summer. Severe harassment from teenagers began at the time of the move and escalated over the past few months. Bonnie Wolf, staff person at Respond, Inc., told *GCN* she believes the recent escalation of violence against the shelter was motivated by racism. She said harassment increased "as we began sheltering more women of color."

Attacks by the teenagers included setting curtains on fire, the breaking of numerous windows, burglary of a radio and television, and verbal harassment. Ramsey also noted that windows were broken more frequently when women of color were in the shelter and that the teenagers frequently used racial slurs against women of color.

Wolf said the staff had finally decided to board up the shelter on Friday, the day before the fire, because they were no longer providing a safe place for women. "Women were coming out of violent situations and walking into [another] threatening situation."

Wolf told *GCN* the Somerville Housing Authority had been well aware of the problems with the particular building to which the shelter had moved. Although Wolf believes the shelter site had been identified as such by the teenagers and was a specific target, other tenants, especially those of color, have also been attacked by the teenagers.

Ramsey told *GCN* Respond, Inc. has filed complaints with the Attorney General's Office and with housing and police authorities. Three other complaints, charging violation of civil rights, have been lodged with the Attorney General's Office by other Mystic tenants.

Ramsey said racist attacks against Haitian families and other tenants of color have included physical assaults on children and the spray-painting of apartments. According to Ramsey, the pro-

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Debbie Rich

Respond, Inc. shelter for battered women in Somerville after the fire

News Notes

sex discrimination at greystone's?

BOSTON — Two lesbians and two gay men say they were thrown out of Greystone's bar on Friday night, February 15, because management did not want men in the bar.

Three of the four people involved told *GCN* that their party was served one round of drinks by bar personnel, but that after one man knocked his drink off the table, he was denied service. They said that although the man was not drunk, he was subsequently escorted out of the bar by owner Santa Ferari. In the verbal sparring match which ensued, the other three left the bar.

On the sidewalk, the discussion continued with police being summoned by an off-duty police officer acting as a security guard for the bar. The ejected bar patrons say one of the women was unnecessarily roughed up by the police and nearly arrested.

Santa Ferari, contacted by *GCN*, termed the incident "routine." She said the four were drunk and belligerent and that the men were in her bar to "pick up women." Ferari said men are welcome in Greystone's if accompanied by women.

The angry customers, however, maintain that the incident was one of sex discrimination against the men. They promised to pursue the matter through appropriate channels.

west coast conference on women in central america

"Somos Hermanas: Embracing Our Sisters in Solidarity" — the first West Coast Conference on Women in Central America — will be held on International Women's Day weekend, March 9-10, from 9-5:30, at Mission High School, 3750 18th Street in San Francisco. The registration fee is $25.00.

This conference will provide an invaluable opportunity for women activists from the peace and solidarity movement, the women's and lesbian movements, the labor movement and communities of color to educate ourselves, strengthen our ties and prepare to meet the threat of increased U.S. hostilities, including the possibility of direct U.S. invasion, in Central America. Guest speakers include representatives from the women's association of Nicaragua and El Salvador. A call has been sent to women activists from Vancouver to San Diego to promote the broadest possible attendance. The conference is seen as one of the building blocks to increasing women's participation in the anti-intervention movement.

immigration reform: hurry up already

WASHINGTON, DC — Sen. Alan Cranston (D-CA) has reintroduced a proposed change in the immigration code that would allow entry of foreign gay people, according to *Gaylife*. And, in the House of Representatives, Rep. Barney Frank (D-MA) is reworking a proposed broad immigration reform bill which includes removing homosexuality as a reason for denial of entry.

Hearings were held last summer by the House Subcommittee on Immigration, Refugees, and International Law to debate Frank's proposed changes.

Each year Congress fails to pass immigration reform, and the courts continue to allow exclusions of foreigners if they are "self-professed" homosexuals.

black woman talk

LONDON — *Outwrite* reports that Black Woman Talk (BWT), a publishing collective of women of Asian, Afro-Caribbean and African descent, will put out its first books this year. The collective, which has a waiting list of members to join, is open to all women of color.

Members of the collective hope to make Black Woman Talk "accessible to Black women who are not so-called stars, who are writing and have been doing so for years, but who haven't had the confidence to get their work published, because no-one's really interested. And those women who would like to write as well.... If you've never heard of a Black woman writer from Britain, you don't think 'Oh well, I'll be one of them.'"

Some of BWT's upcoming books will be specifically focused on Asian women and others on Afro-Caribbean women. BWT will mainly focus on women of color in Britain, but is interested in publishing books by women from other countries as well. In an interview in *Outwrite*, members of the collective say, "One of our aims is about building the lines of communication which have been lost to us within our Black communities from wherever we've come from... where there are Black women who are struggling or experiencing the same sorts of situations as us. We're breaking a vast area of silence in this country, and it's very exciting."

Plans for this year's books include a lesbian women of color anthology, a collection of political writings, a poetry book, and possibly a children's book.

black gay anthology

BOSTON — Manuscripts and artwork by Black gay men about the Black gay male experience in North America are being solicited for an anthology. The book, edited by Joseph Beam, a Philadelphia Black gay activist and writer, will be published in 1986 by Alyson Publications.

Manuscripts may be submitted in the following forms: essays and short fiction (up to 5,000 words), poetry (no more than five poems), brief excerpts from plays and novels, letters, journal entries, performance pieces, and interviews. Of particular interest are experiences of: intimate relationships, coming out, interactions with family, rural living, youth, religion, prison life, aging, the arts, gay activism, oral history, the military, and erotica. Artwork in the form of photography and drawings may be submitted (please send *copies*, not originals). All manuscripts should by typed and double-spaced on 8½" by 11" white paper with the contributor's name on each page.

Deadline for submissions is April 30, 1985.

A Black gay archive is now forming. Everyone is encouraged to grant written permission for submission of their manuscript or artwork to this archive.

Manuscripts and *copies* of artwork should be sent in *duplicate* to: Beam/BGA, P.O. Box 30024, Philadelphia, PA 19103.

Only those submissions accompanied by a self-addressed envelope with sufficient postage will be returned.

international women's day radio

CAMBRIDGE, MA — For the 24 hours of March 10, the seventh annual International Women's Day Radio Program (IWD) will celebrate the achievements, music and struggles of women around Boston, around the country and around the world. The program on WMBR (88.1 FM) will begin at midnight Saturday, March 9 and end at midnight March 10.

Produced exclusively by women from local radio stations and the Greater Boston community, the programs will include music, poetry, news, call-in talk-shows and documentaries.

The day will open with rock and reggae. Tentatively scheduled highlights include programs on North Carolina mill working women, women in rock and roll, the recent renaissance of Boston gospel, Thirty Big Minutes on Fat Liberation, poetry from the Jefferson Park Housing project and much more.

According to IWD programmer Ramona Monteverde, "The day is designed to unite women of all races, cultural and religious backgrounds through the power of the airwaves. The programs, produced by experienced and first-time programmers, reflect our diversity, our heritages and our visions."

For more information, contact Marie Cunningham at 494-1750 or Ramona Monteverde at 524-6310.

last of the boston arson ring convicted

BOSTON — A U.S. District Court jury has convicted the last of seven conspirators responsible for more than 200 fires here, including the one which destroyed the offices of *Gay Community News*, *Fag Rag*, and Glad Day Book Shop in July, 1982, according to the Boston *Globe*.

Boston firefighter Ray J. Norton, one in the ring of firefighters and police officers turned arsonists, was not charged with setting any fires himself. According to testimony from Gregg Bemis and former Boston police officer Robert Groblewski, two other members of the arson team, Norton proposed specific buildings as targets, "rooted for the fire[s]," and expressed disappointment when they were brought under control.

Bemis and Groblewski said the arson ring, which set fires mostly in Boston in 1982 and 1983, intended to terrorize Boston voters into repealing Proposition 2½, a state tax-limiting measure which would lay off or freeze hiring of fire-fighters.

Norton faces up to 20 years when he is sentenced March 28; the other six members received sentences ranging from five to 40 years, according to the Boston *Herald*.

more bad news in the lone star state

DALLAS — The Fifth Circuit Court of Appeals in New Orleans has voted to review an appeal to reinstate the Texas sodomy statute, according to the Washington *Blade*.

Last October, a three-judge panel of the same court ruled that the district attorney of Amarillo County, Texas did not have the authority to challenge the District Court's 1982 decision which declared the sodomy statute unconstitutional. The 1982 decision claimed the statute was unconstitutional because it applied only to homosexual sodomy.

Leonard Graff, legal director of National Gay Rights Advocates (NGRA), said it is impossible to determine why the Fifth Circuit Court decided to rehear the case. Graff, who has filed a friend-of-the-court brief, said oral arguments are set for June. The full 14-member court will review the case.

mass lesbian/gay bar association forms

BOSTON — An organizing committee of Boston-area lesbian and gay attorneys has formed the Massachusetts Lesbian and Gay Bar Association (MLGBA). The organization, similar to those active in New York, Los Angeles, San Francisco, and Washington, D.C., seeks to educate the larger legal community about legal issues affecting gay men and lesbians. In addition, the MLGBA will undertake efforts to advocate for the appointment of openly lesbian and gay judges and for the establishment of non-discrimination policies by law firms and bar associations.

The organization will be sponsoring an initial open meeting on March 5, 14 Beacon St., 5:30 p.m., at the first floor conference room, to present goals, upcoming projects and to solicit members. A policy of membership confidentiality and non-disclosure has been established and will be followed. The MLGBA seeks as members attorneys involved in all areas of practice.

For further information, please write to MLGBA, P.O. Box 2901, Boston, MA 02101, or call Sandy Smales at 492-5110 or Richard Burns at 482-6029.

hyde park bust for bronski's jimi sommerville

LONDON — Bronski Beat's vocalist Jimi Sommerville was arrested in London's Hyde Park January 22 along with an eighteen-year-old man and charged with an "obscene act" (l'attentat a la pudeur), according to Paris' *Gai Pied*.

The whole incident has rather amused Sommerville: "After all," he said, "just because Bronski Beat has become successful doesn't mean I'm going to stop cruising in Hyde Park." Such risks for simple pleasures!

between our selves, women of color newspaper

WASHINGTON, DC — *Between Our Selves, Women of Color Newspaper*, a quarterly feminist newspaper by, for, and about women of color, has just come out with its first issue. Women who worked on this issue write, "*Between Our Selves* is a forum for us as Afro-American, Arab-American, Asian American, Latina, Native American — all women of color to discuss our thoughts, activities, report on our organizing strategies, further Third World Feminism, talk about our herstories and dreams. It is up to all of us to keep this newspaper alive so that we will not have to mourn its loss as we have done for so many of our efforts, most recently *Onyx*, Black lesbian newsletter, Berkeley, California and *Women of Color News*, a Milwaukee-based women of color newspaper, both of which folded in 1984."

Included in this opening issue are: Maya Chumu on the resistance to relocation of Dine or Navajo elders, Katherine Hall on Asian Lesbians of the East Coast, reports of presentations made by Dessima Williams, Byllye Avery, and Gwendolyn Rogers at the "1985 and Beyond Conference" held in Baltimore, August 9-11, 1984, a short fiction piece by Barbara Smith and much more.

To submit articles, photos or graphics or to subscribe, write to B.O.S., P.O. Box 1939, Washington, DC 20013. Deadline for the Spring/Summer issue is March 30. Individual subs are $10/year (six issues), institutions $15, contributing $20 or more. B.O.S. is free to women in prisons or mental institutions.

gay man raped

WORCESTER, MA — A 20-year-old gay man says he was kidnapped from a Worcester cruising area on February 16, and taken to the town of West Boylston where he was raped and badly beaten by two men. The gay man is currently in Worcester City Hospital.

According to the Worcester *Telegram and Gazette*, one of the suspects, a 41-year-old Worcester man, was arrested in West Boylston on February 19 and has been charged with kidnapping, aggravated rape, and assault and battery with a dangerous weapon.

Sources told *GCN* bail has been set at $5,000 and the case has been continued to March 1.

anti-abortion film farce

WASHINGTON, DC — White House officials have screened a film that supposedly shows the reaction of a 12-week-old fetus as it is aborted, according to the Boston *Globe*. Copies of "The Silent Scream," a half-hour long film, were also delivered earlier this month to Ronald Reagan, every member of Congress, and every member of the Supreme Court.

The film distribution is part of a campaign to try to reverse or overrule through legislative means the Supreme Court's 1973 decision legalizing abortion.

Doctors have criticized the film, saying it falsely portrays as a reaction to pain an involuntary and painless reaction of the fetus, which most closely resembles a hiccough.

compiled by Stephanie Poggi

Boston AIDS Committee Receives $150,000

By Sue Hyde

BOSTON — Mayor Ray Flynn announced at a February 15 press conference that the city had awarded the AIDS Action Committee (AAC) a grant for $150,000. The money will be used to pay AAC staff salaries and to pay for educational and counseling programs, patient support services and programs, and direct financial aid to people with AIDS.

This is the second city grant awarded to AAC. Last fall, the Neighborhood Development and Employment Agency (NDEA) gave the group $40,000 toward its educational and outreach efforts.

At the press conference, Mayor Flynn was joined by Lewis Pollack, commissioner of Health and Hospitals; City Councillor David Scondras, in whose district the AAC office is located; and Larry Kessler, executive director of the AAC. Paul Grogan, director of the NDEA, had been slated to officiate at the conference, but illness forced him to cancel. Rosa Benard, a Grogan aide, made the introductions.

In his remarks, Flynn said, "We must approach AIDS and AIDS-related problems with calm courage; providing comfort to people who have AIDS while not allowing ourselves to be overcome by fear." He called the grant a commitment of resources to "help those whose lives are affected by [AIDS]."

Flynn called for dramatically increased funding for state and federal sources. "They must register their commitment through allocating funds in their fiscal 1986 budgets," Flynn said.

Larry Kessler of AAC called the grant "an important step taken to promote cooperation between grassroots groups and the city government." He said the goal of AAC is that no person with AIDS "fall through the safety net we are trying to weave."

Councillor Scondras took special care to thank both the AAC and its volunteers for their work over the past four years helping people with AIDS and the worried well. Scondras also congratulated Mayor Flynn for educating himself about AIDS and "having the courage to react in an adult fashion."

Noting that Boston "invests in its people," Scondras said, "I'm proud to be a part of a city that is not ducking the [AIDS] issue."

Health Commissioner Pollack praised Flynn's leadership in responding to "one of the most troubling health problems of our time" and lauded the work of the AAC as a "marvelous and beautiful thing in our city."

Larry Kessler said in an interview a few days after the press conference that Flynn's response to AIDS has been good. Kessler noted Flynn's willingness to call meetings of media workers and Boston-area legislators to discuss the problem, as well as his lobbying efforts at the Statehouse on behalf of AAC.

Recently, Flynn penned a letter to Health and Human Services Secretary Margaret Heckler urging her to set up alternative testing sites for the HTLV-III antibody so that obtaining test results can be separated from donating blood.

But in a city which looks forward to a living caseload of nearly 200 AIDS patients by the end of this year, what else can the government do? Kessler said his short-term goal is to establish a chronic-care system that would combine home care with hospitalization. The Department of Health and Hospitals could help by building "a whole new layer of services around home care, including transport workers, consultants and rotating home care providers."

Frequently AIDS patients need only low levels of care, but have no way to get it except by being hospitalized. "The name of the game is to try to keep them out of the hospital so people who really need to be there can get in. And also, to keep patients at home as much as possible and in their familiar surroundings."

Kessler also mentioned a need for about ten more doctors who are interested in AIDS and willing to care for AIDS patients to handle the anticipated higher caseload.

And he and others are exploring the establishment of an AIDS ward, perhaps at Boston City Hospital. A similar ward at San Francisco General Hospital is regarded as the best unit in the hospital, in part because the special section facilitates a greater concentration of community involvement.

While Kessler's eye is on the needs of future AIDS patients, he and his staff of three carry out a solid program of patient support, counseling, education, outreach and fundraising to help about 70 people currently living with AIDS.

On February 16, in a city-wide fundraising and educational drive, AAC volunteers distributed 7000 lapel pins and 5000 brochures promoting safe sex. About $11,000 was raised, representing ten percent of the total community contributions Kessler expects to receive this year. And on the same day, 68 units of blood were donated in a women's blood drive conducted at the Cambridge YWCA to support the AAC.

Susan Bernstein

David Scondras, Larry Kessler, and Raymond Flynn (l. to r.)

Blood Bill Rejected

By Christine Guilfoy

CONCORD, NH — The New Hampshire House of Representatives has rejected a bill on a voice vote, which would have prevented lesbians and gay men from donating blood. The bill, which had not been expected to pass because of an earlier unfavorable committee report, would have made it a felony for "homosexuals" to donate blood.

It became clear HB 79 was in trouble when the Judiciary Committee, which held hearings on the bill, reported it back to the floor with a unaminous recommendation that it not be enacted. Donna Sytek, chairperson of the committee, told *GCN* the bill was "discriminatory" and also "unnecessary" because of current guidelines regulating blood donations and because of the impending HTLV-III antibody test. She said the committee did not have the choice to let the bill die in committee because all bills must come to the floor.

Representatives of the American Red Cross Blood Services, the American Civil Liberties Union and the New Hampshire Feminist Health Center all testified against HB 79. Several sponsoring legislators, including the bill's author, Representative Mildred Ingram (R-Acworth), testified in its favor.

Ingram said she was prompted to introduce the bill after she underwent surgery where she received a transfusion of 19 units of blood. Ingram expressed concern that she may have received blood from gay men who lived near the hospital where she underwent surgery. Although there have been no cases of transfusion-related AIDS in New Hampshire, Ingram believed she risked contracting AIDS.

Ingram implied that other high-risk groups would be included in the bill at a later date. She did not explain why lesbians, who are not at risk of contracting AIDS, were included.

Nationwide, there have been 106 transfusion-associated cases of AIDS, about 1 percent of the total. This number does not include hemophiliac cases.

— filed from Boston

Maine Reaffirms Intolerance

By Sue Hyde

AUGUSTA, ME — A Kennebec County Superior Court judge refused to order the rescheduling of Tolerance Day at Madison High School and ruled that a lesbian's right to free speech was not violated by the program's cancellation last month. The February 14 ruling will be appealed to the state's highest court.

Dale McCormick, a Maine lesbian activist, had been invited to speak at the program designed to educate students about discrimination against minority groups. (See *GCN*, Vol. 12, No. 30.) The Madison school board cancelled the program on January 21, claiming the appearance of a lesbian activist would threaten "safety, order and security" at the high school. McCormick, social studies teacher Dave Solmitz, and a female student filed suit, claiming their rights to free speech had been violated by the cancellation.

In a 22-page decision, Judge Donald G. Alexander rejected their arguments, saying the school board has ultimate jurisdiction over curriculum in the system. Alexander said that McCormick had no right to speak, Solmitz had no right to organize the program, and the student had no right to hear it.

According to Jed Davis, a Maine Civil Liberties Union attorney representing the plaintiffs, the judge also said that the evidence showed the program was cancelled due to objections from people in the community who did not want a homosexual speaking to the students.

"The board is within its legal authority in bowing to threats from those who wanted to keep students from gaining a wider perspective," wrote the judge.

Davis called that aspect of Alexander's ruling appalling. "It presents a vista of curriculum decisions being made on the basis of pressure from the community," he told *GCN*.

McCormick said the pressure brought to bear on the school board to cancel Tolerance Day was organized by the Maine Christian Civil League, a fundamentalist, anti-gay and anti-abortion group, which surfaces to lobby against pro-gay and pro-abortion efforts in the state. McCormick believes the role of the Civil League was more significant than she and others first thought.

Judge Alexander has now upheld the board's cancellation of Tolerance Day for the second time. On January 24, ruling on a temporary injunction requested by McCormick and Solmitz, he backed the board's action when he said that gay men and lesbians have no "judicially enforceable" right to be protected from discrimination.

McCormick told *GCN*, "We're getting support from a lot of Maine gay people who think it's good and terrible at the same time: good that we're fighting back, but terrible that we have no rights."

The appeal will be heard by the Maine Supreme Court in Portland on April 29. The hearing date was first set for March 15, but was changed to allow the justices more time to prepare for the hearing.

Amicus briefs supporting McCormick, Solmitz and the student will be filed by Lambda Legal Defense and Education Fund, the Center for Constitutional Rights, and the Student Press Law Center. Davis said he has received offers of help from attorneys interested in the case. He will be working with one lawyer from Boston.

Asked about the likelihood of a favorable ruling on the matter, Davis replied, "I'd say there are more conservatives than liberals on the court, but that doesn't mean too much. It's a unique case. There is little freedom of speech law in Maine."

— filed from Boston

Hospital Report Admits Failings in AIDS Case

By Christine Guilfoy

BOSTON — The Department of Health and Hospitals (DHH) has issued a report which acknowledges and seeks to rectify conditions at Boston City Hospital which led to mistreatment of a patient suspected of having AIDS. The report, accepted by the DHH Board of Trustees on February 19, acknowledges hospital personnel acted insensitively and contrary to policy. The report also acknowledges institutional failings and makes recommendations to eliminate them.

The Boston City Hospital incident occurred last November. In that incident, an unidentified 39-year-old Boston man, who was suffering from lymphadenopathy (swollen glands) and general malaise was admitted to the hospital by his primary-care physician for a lymph-node biopsy. After being admitted, the man was questioned loudly and publicly by a resident who asked him questions about his sexual orientation and recent sexual activity. Apparently believing the man should be isolated, and unable to find a vacant private room, another resident discharged the man, telling him it was because he might contaminate other patients.

The man left the hospital, and although he was feeling ill, walked home. He later called the Boston *Globe*, which publicized the story.

The report summary, based on an investigation by DHH, says in part, "When this committee was first appointed, it seemed possible that fear and hysteria engendered by AIDS had caused one physician to deliberately disregard this patient's right to privacy and another to arrange his discharge rather than have to treat him. After due consideration of the statements submitted, the committee has concluded that such was not the case. Rather, there occurred a series of institutional and individual failings which in combination led to this patient's unfortunate experience.... After having the courage to voice his pain about his treatment, the patient received much support from the general public and was able to see the hospital held accountable and compelled to initiate change."

In compiling the report, DHH investigators identified problem areas and formulated recommendations:

• The policy about whether and when to isolate persons with AIDS (PWAs) or suspected AIDS, was found to be ambiguous and has been rewritten and clarified. In general, people with AIDS will not require isolation.

• The involvement of the Infectious Disease Service has been clarified and extended. Whenever a PWA or suspected PWA is admitted, the IDS must be notified and consulted. An existing policy, which states that problems obtaining necessary isolation rooms for patients must be communicated to IDS, has been reemphasized.

• Attending physicians must take responsibility for their patients and must be consulted in matters affecting the patient.

• The city AIDS coordinator will be notified of all incoming cases of AIDS, suspected AIDS or ARC and will be available for consultation regarding "psycho-social concerns, support services and community resources," and will also act as a liaison with the AIDS Action Committee.

• In-service trainings on AIDS will be provided to all personnel with periodic updates. Videotapes, workshops and presentations are being planned. The Human Resource Department's Training and Development Unit will conduct ongoing education with the entire staff.

• The three employees involved in the incident, two residents and a nursing supervisor who passed on incorrect information regarding hospital policy, have received letters of reprimand stating what they did wrong. These letters are also placed in their personnel file.

Commissioner Lewis Pollack initiated the investigation and presented the report to the board which accepted it unanimously. The Boston man has since received treatment at the hospital.

Community Voices

GCN Job Openings

Design Director (Application Deadline — February 28, 1985): Establish overall design of paper, oversee production night. Design or assign front cover, centerspread artwork/layout, and monthly supplement graphics. *Requires* strong graphic design/art skills. Familiarity with type specs and design/layout experience preferred.

Staff Writer/Circulation Manager (Application Deadline — February 28, 1985): Research and write news stories of interest to a national readership. Oversee weekly mailing of the paper by volunteers in compliance with US Postal Service regulations. Process subscription payments and renewals, entering data on computer, and resolve related problems with subscribers. *Requires* strong writing skills and ability to work under deadlines, and strong interpersonal, organizational and recordkeeping skills. Knowledge of data entry and/or personal computers helpful.

Marketing Director/Classified Ad Manager (Application Deadline — February 28, 1985): Increase sub sales using direct mail marketing, display/classified ads in other publications, and renewal campaigns. Prepare for typesetting and lay out weekly classified ads and perform related recordkeeping and billing duties. *Requires* strong administrative, creative and organizational skills.

All positions require commitment to gay/lesbian liberation, feminism, social change, anti-racist politics, and collective decision-making. Salary $150/wk + 3 wks paid vacation, complete health/life insurance. Resumes to Gordon Gottlieb, *GCN*, 167 Tremont St., Boston, MA 02111. Lesbians/gay men of color particularly encouraged to apply.

no regard for the law

Dear *GCN*,

The following events and experiences came about as a result of my being found guilty and sentenced to LIFE in the Texas Department of Corrections [TDC]for a BOGUS robbery case.

I was taken to the Eastham Unit of the TDC. Little did I know what pain, agony, and defeat I would meet at that unit. Never had much use for the law, but I quickly decided that it was well past time for me to try and do something positive concerning my conviction. Having a high school diploma and about fifty hours of college credit, I knew that I had the necessary tools to start my legal struggle; never would I have expected to have to endure the experiences I did as a result of my legal activities and of my being gay.

The resistance I met was overwhelming and this was definitely the wrong time to come to the TDC and attempt to litigate an appeal brief. The "building tenders" [inmate guards/stooges] at my housing unit heard of my talks with other inmates regarding prisoners' rights, so these stooges began harrassing and intimidating me on a daily basis.

Their threats to my well-being got so severe that I had to get transferred because the biggest and most violent among them informed me he would break my back, and he stated that he was doing three aggravated life sentences already so he didn't think they would do much of anything to him. I requested to be moved, but in the next unit the head stooge took me to the side and told me point blank that he did not care about my lawsuits, writs or anything else, and that I had better "watch myself" or I'd end up getting in trouble. That had to be the understatement of the year.

Days later, one evening I was in the dayroom writing a letter, when all of a sudden I was struck in the back of the head. Not knowing who it might be or how many, I quickly jumped up to find this inmate staring me in the face. He continued striking me and we fought briefly before they broke it up. Upon going to the Major's office, we were told to stand outside the office while the head stooge went inside to relate his version of what had occurred. Moments later, he came out with a smile on his face, and I realized that I did not stand a chance. Inside the office I was questioned by a Captain concerning the altercation, and I was told that I had cursed the inmate, thus causing the confrontation. This unit official told me that he wasn't going to have me starting shit on his unit and that I better get my "punk ass out of the office, before he had to do something to me!" This was the first of many such "beatings" I was subjected to at that housing unit.

[Several more incidents recounted over a period of a month.]

The above information displays what can happen. I was subjected to beating so as to discourage my filing lawsuits against the system. The psychological damage that was done to me should be seen as "shocking to the conscience" of any reasonable individual, and this type of treatment is clearly criminal and unconstitutional. Due to the beatings I have suffered, as you can imagine, a severe degree of anxiety and had to live in the continual fear of when I might be subjected to a beating next.

This is 1985 and it should be well past the days when a writer and gay person is inflicted with the type of treatment I have described here. However, I observe each day in this corrupt system, prisoners being physically abused by the guards and their inmate stooges. The TDC has no regard for the law.

Is this any way to treat people? *Any* people?

Sincerely,
Chester Vinton Haas
327322 A
Ellis Two
Huntsville, TX 77340

a scar of damage

Dear *GCN*,

I would like to make a statement on behalf of all prisoners, which also includes gay and lesbian prisoners.

What does the public know about the institutional systems of the United States? They don't know enough about how we are treated on a day-to-day basis. I've come up with a plan that will need a lot of work not only from the inside but from the outside as well.

What needs to be done is a nationwide protest about prison mistreatment. There are prisoners in Kansas, and every state, that are being beaten, put in cells with no clothes on, no lights and the toilet shut off, just out of meanness and prejudice.

We don't need that kind of treatment as it only leaves a scar of damage to the mind. Doing what is done to prisoners is only making us hate people. We need support from the public in every state, even Kansas.

Here's my plan: we should all write affidavits to any legal firm that will take the time to read them. The main thing that needs to be done is a civil rights suit filed in the United States and with the support of affidavits from every state we the prisoners can make one legal case that would stand a chance in court.

Now I ask if there is anyone who wants to help gain the rights of gay and lesbian prisoners. Please help us as we are all humans of this world.

If there is an attorney in the gay community or any lawyer that would be willing to take on the United States in a Civil Rights suit, contact me at the address below.

All letters of support in any legal cases can be sent to me. Also let's hear from all you prisoners who want your rights!

Sincerely,
Michael A. Sellars
634034 (3-E-IMU)
PO Box 520
Walla Walla, WA 99362

aids researchers *do* care

Dear *GCN*:

I would like to respond to a comment made by "Rob" who spoke at the meeting "People with AIDS and their lovers" on February 12, at the Paulist Center, Park Street, Boston. "Rob" bitchily criticized research medics for treating people with AIDS more like nameless "guinea pigs," without caring for how they felt as people — being interested first and foremost in how much of this or that drug the body could stand and only secondarily in its usefulness as therapy.

I found his stupid generalization extremely offensive; it's obviously not only the gay male community that gets whitewashed — as a bunch of "perverted faggots" — but the scientific community as well, as inhuman and uncaring. In case he and other people do not know, *some* of us doctors and researchers are human; gay, have AIDS, and have lovers with AIDS.

Once I had cremated my lover, I poured all my effort into working with people with AIDS, and I have worked my butt off in clinical research to help other gay people; his dumb depreciation is not appreciated. When I say it's easy for him to criticize, I mean it is EASY. Such divisiveness as his is destructive; don't follow the straight example of separating "us" from "them." It's all too easy and it sidesteps what's important in this situation. Quite apart from the fact that we are all a part of one large human community, whether we feel we can face it or not, sometimes "we" just might need "them" to survive. I sometimes wonder whether it's worth it.

Name withheld by request
New York, NY

a captive palestinian

Dear *GCN*:

Zahera Kamal, a 36-year-old Palestinian woman living in East Jerusalem, spent six months in prison and the past five years under town arrest. The Israeli military town arrest order compels her to report to the police station twice a day. She is confined to her home from sunset to sunrise, and almost every night the police come to her house to check up on her. If she doesn't comply, Zahera will be put back in prison.

Her crime? Zahera Kamal has never been formally charged nor has there ever been a court hearing of any kind. Her house was raided, searched, material was confiscated, but no evidence found against her.

So why was she arrested? She is an activist and chairperson of a grassroots women's organization that provides basic services for Palestinians living in the West Bank. Town arrest is a tactic that the Israeli government uses to demoralize the Palestinian people and limit their organizing efforts.

The Geneva Convention IV of 1949 specifically prohibits administrative detention (Article 78) and requires persons under occupation to be accorded due process rights, such as the right to be informed of charges against them, the right to counsel, the right to a fair trial by an impartial tribunal (Article 71 and 72). The US government agreed to those accords.

A petition campaign on Zahera Kamal's behalf has been organized by Tadamun, a local women's group formed to support women living under Israeli military occupation. For more information, contact Tadamun, PO Box 882-882, San Francisco, Ca 94188-2882.

Deni Asnis
Marge Sussman
Tadamun
San Francisco, CA

what s/m porn means

Dear *GCN*:

I read Michael Bronski's excellent article "S/M Fiction: Isn't It Romantic?" (*GCN* 2/16/85) with great interest. While I largely agree with Bronski's contentions, there are a few points that bear closer examination.

As Bronski notes, being afraid of dying of AIDS has made many gay men change their sexual and relationship patterns. But why so many of the resulting new patterns are sadomasochistic is more complex than the fact that SM is more "romantic" than monogamy.

As the term is popularly used today, SM covers many sexual activities (bondage, fetishism, etc.) that aren't part of classically defined sadomasochism. (If there's no physical pain, definition purists would contend there is no SM.) But however SM is defined, it is anti-"vanilla" sex. This bias is identical to the proscriptions in safe-sex guidelines. The famous Howard Cruse safe-sex poster, for example, is entirely concerned with telling us that fucking and sucking can be unhealthy. SM has always maintained that unadorned fucking and sucking are basically unexciting. Sadomasochism is the furthest reach of the sexual experience, but a great many SM actions are squarely within the bounds of safe-sex: a sound spanking never hurt anyone. Gay men who were into SM before the AIDS crisis have probably had to change their sexual behavior less dramatically than "vanilla" gays did. AIDS has compelled many gays to look for new (or, rather, previously unconscious) safe turn-ons, most of which fall into the category of a broadly defined SM.

Since both sadomasochism and pornography are fantasies of death, it is not surprising that the age of AIDS has seen an increase in both the quality and quantity of SM porno. Never before in history have gay people as a group been so obsessed with death. SM porno perhaps more so than any other literary genre lets us confront our own fears and wishes of death. Nowhere in literature is this ambiguity about death presented more clearly than in the SM porno novel *Story of O*. There are, in fact, two endings to *Story of O*: in one, the title character lives; in the other, O dies. When SM porno succeeds as literature, not only does it make for hot reading, but it paints a picture of where we as a community are at now — and where we're going.

T.R. Witomski
Toms River, NJ

GCN welcomes letters to the editor. If possible, they should be TYPED and DOUBLESPACED, and where possible limited to five typed pages. They should be sent to: Community Voices, _GCN_, 167 Tremont St. #5, Boston, MA 02111.

GayCommunityNews

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Speaking Out

HTLV-III — Do You Really Want To Know?

By Bob Andrews

Within the next month, a test which detects antibodies to HTLV-III will be available. Much has been said already about the problems with this particular test; that there are false positives and false negatives, that it only indicates exposure to HTLV-III (a probable cause of AIDS), that it says nothing about the probability someone will or will not develop AIDS, and the many issues around confidentiality and maintenance of a national "deferred donor list" of all who test positive.

Not that much has been discussed, however, about your responsibilities after you have the test. Let us assume your results are negative. Let us be real optimistic and assume that means you have not been exposed to HTLV-III. Regardless of your past sexual history, for this negative test to have any significance in your continued good health, you *have* to avoid any future exposure to the virus. This will mean practicing safe sex, not just now and then, but for an indefinite period of time. Otherwise you are playing Russian roulette and the odds may not be in your favor.

Now suppose that you test positive. That means you have possibly been exposed to HTLV-III (even if you are in perfect health and have only had sex once in the past three years). You, too, must now practice safe sex guidelines for two reasons. First, some research indicates that multiple exposure to the virus may be a factor in later development of the disease. Secondly, you now know that you have been exposed and may pass this virus on to someone else. Even if you choose not to tell your partner, you have a moral obligation to protect him from the virus (no fucking or sucking).

If you are in a relationship already, these issues may not be of the same consequence to you as they are to someone who is single and sexually active. How, when, and if you confide in a partner your positive status will be a difficult issue for many people. Hopefully, he will be understanding and supportive. How easy is it going to be to tell someone you just met and really want to get close to that you are positive for this virus? What if you wait to disclose this information until after you have been to bed or fallen in love? Is that deceitful? Yes. Will he reject you? Probably not, but he might decide he has grounds for a lawsuit.

Let's put love aside for now and think about some other practical concerns. Do you make routine visits to your dentist? If you test positive, you now have a moral and perhaps legal responsibility to inform him/her of your status, so that necessary precautions can be taken during the exam. Failure to do so again may be grounds for a suit.

Of course you have health and life insurance. If you don't, and you apply after testing positive for HTLV-III, don't be surprised to find a question related to "pre-existing conditions." Insurance companies can't yet ask about your sexual preference, but they will be most interested in screening out individuals who test positive for HTLV-III.

These are but a few of the issues that should be considered before anyone consents to a test that screens for HTLV-III. There seems to be a conception that finding out whether or not you have been exposed to the virus will bring some sense of relief. My experience and that of many other men I speak to has been just the opposite. A positive test will not tell you anything about your present or future health. It will increase anxiety, raise questions, and force you to assume greater responsibility for the possible risks you pose to others.

Our relationship to researchers continues to be the key to solving the mystery of AIDS. There is an important distinction, however, between test results which come from being a subject in a study where you have some assurance that confidentiality is maintained, and the information you might receive by going to your local HMO and saying you "want to be tested for AIDS." There is no such test! It is important that you understand your motivation for wanting this test, and that you have enough information to deal with the results once you find out.

In closing, I hope you noticed the common message for individuals who test positive and negative for this test. We don't know what either report signifies, we can not assume that someone might test negative because they are immune, we don't even know if HTLV-III is the only factor in the development of AIDS. But we do know that, regardless of the test results, *Safe Sex practice may save your life.* HTLV-III is in semen. Fucking, sucking and fisting are not safe. As individuals, a community and a movement we can survive AIDS. Stay informed, care for yourself and live today for tomorrow.

"Speaking Out" is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. Submissions to "Speaking Out" should be TYPED and DOUBLE SPACED, and, if possible, held to under 5 pages in length. The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff or the advertisers. Write c/o Speaking Out, GCN, 167 Tremont St., 5th Fl., Boston, MA 02111.

Call for Materials

For a dissertation on "The Black Lesbian in the Fiction of Ann Allen Shockley," I am interested in procuring articles, reviews, and other work on or by her, or about the Black lesbian in American literature. Write to S. Diane Bogus, Department of English, Bachelor Hall, Miami University, Oxford, OH 45056.

* * *

For a forthcoming book on lesbian and gay library service by Oryx Press, I would like to hear from library workers who have experienced censorship problems involving lesbian/gay male titles. Press clippings especially appreciated.

Also, for a chapter on coming out on the job, I would like to hear from library workers who are out and who would be interested in being listed in a *Who's Who in Gay Librarianship*. Write for form from Daniel Tsang, PO Box 29627, Philadelphia, PA 19144, or call (215) 849-4612.

Community Voices

a mad philosophy

Dear *GCN*,

When I was young I was told a person could go "mad," meaning that person went insane. The word "mad" had a second meaning, "anger," indicating a strong relation between the two.

The prime purpose of prison sentences is to mollify angry desires for revenge. Therefore, it can be truthfully said it is to satisfy those feelings and thoughts not completely sane. For is it not the purpose of punishment to mollify righteous anger? There was once a thin facade of justification for the existence of prisons in that they also had a correctional purpose — to "rehabilitate" a prisoner. Nowadays, it is clear that, if this was ever true, it is no more. It is admitted by even the prisons that they are basically warehouses, existing only for punishment by those angry or mad.

It should not be surprising to learn that hatreds, suspicions, and anger underly all actions, rules and policies governing the operation of these institutions. An ordinary man subjected to this treatment understandably feels under a cloud of constant suspicion and also feels the anger of those representatives mad society has hired.

The writer of this letter is a former engineer now approaching his seventieth birthday and was just given a thirty year sentence [Dan White got 5 for murdering two people] because he took two boys who needed a place to live into his home. Was there sexplay? Yes, there was — oral and manual expressions of fondness and affection to the extent desired by the boys. It served to give them the sense of emotional security they needed. I neither denied nor apologized for it in court. I am convinced that I was reacting sanely when I engaged in an act of affection and love.

Is it possible for the majority of people to be wrong? Not only is it possible, but very probable as proved by history. The majority be damned! They persecuted the Jews, enslaved the Blacks, acquiesed in the holocaust, burned Joan of Arc and threatened to do the same to Galileo until he was willing to recant and agree that the world was flat.

Almost every book written on psychology and used to justify this stance is no more that a rehash of previous texts — not an original thought in a shelfful. When I dared to say in court what I know to be true — that I have never harmed a boy by loving him — I was stared at by my judges with a hateful scowl.

If I must die in prison, I want to proudly shout out to the world my thankfulness that I've had the love of many fine men who were once boys I loved. I offer no excuses, only appreciation for the past and sorrow that I will know no future!

I futilely ask, "Deport me to another country, for in three-fourths of the world we are not pursued so madly as we are here."

Letters of support appreciated by:
Ray Latham
Maryland Penitentiary
954 Forrest St.
Baltimore, MD 21202

hets' panic overstated?

Dear People:

Cindy Patton's article about a "heterosexual AIDS panic" raises several questions in my mind. I can't help but think that Cindy has overstated this "panic," a phenomenon she locates in "societal reaction," "the general public," "Ms. average american" and "Mr. average american." This public "screams in horror at homosexual acts," urged on by the "wide speculation and incorrect reporting" of the popular media.

Now without denying the obvious expressions of racism, sexism and homophobia stirred up by AIDS, I would approach such statements about strong, concerted mass emotion with extreme caution. In a group as large and ill-defined as "the general public," the only quality of which we can speak with much confidence at all is a rather large moment of inertia. Cindy seems to have decided that there's a "heterosexual AIDS panic" because the popular media says there is. But if we can't trust the popular media to tell us the truth about AIDS, why should we trust it as an indicator of what "the general public" thinks? Although the media to some extent reflects the sentiments of those it serves, as a capitalist institution it also has a strong interest in creating and maintaining the needs of its consumers. The Boston *Globe* doesn't just describe the "heterosexual AIDS panic"; it sets the panic in motion.

I must say that I think Cindy's article (and many others like it throughout the gay press) also runs the risk of fulfilling its own prophecies. Sure, some straight people are pigs; some of them are malicious and malevolent and downright dangerous. But "heterosexual panic," "public screams of horror," and mass reactions of disgust to specific sexual acts all seem to take a more active role in Cindy's sarcastic imagination than in the minds of most of "the general public" I've encountered. Most of them, I think, are like most of us, the products of an oppressive society, fraught with institutionalized fear and hatred of the unknown. So let's spend less time being awestruck by the symptoms of homophobia, and more time working to eradicate its causes.

Sincerely,
Larry Goldsmith
Cambridge, MA

Have a Question?
BOSTON LESBIAN AND GAY HOTLINE
6pm-11pm, Mon-Fri
(617) 426-9371

AIDS Resource List

AIDS Action Committee — *16 Haviland Street, Boston, MA 02115, 267-7573*
Education and support group for people with AIDS, their families, lovers, friends and health care providers. Provides speakers, conducts forums, rap groups, hospice-trained volunteers, hotline information and referrals. Associated with the Fenway Community Health Center.

AIDS Benefit Review Committee *(267-7573) or (725-4849)*
Joint subcommittee of Mayor's Committee on AIDS and AIDS Action Committee to coordinate AIDS fundraisers, monitor process and review results. All groups of individuals planning AIDS fundraisers are encouraged to coordinate their efforts with the subcommittee.

Gay and Lesbian Counseling Services *600 Washington Street, Boston, MA 02111 (542-5118)*

AIDS Hotline — *(424-5916)*
The Community Infectious Disease Epidemiology Program of the City of Boston. Staff of public health nurses answer questions about AIDS, make referrals. Collects city-wide data from hospitals on AIDS cases, forwards data to Centers for Disease Control in Atlanta, officially determines number of cases probable and under investigation.

Fenway Community Health Center *16 Haviland Street, Boston, MA 02115 (267-7573)*
Hotline information, medical work-ups, diagnosis, referrals, counseling. A gay sensitive health care facility. Participates in research efforts.

AIDS Action Line — *536-7733*
AIDS Action Committee service, information, referrals and befriending about AIDS. Trained volunteers.

Gay and Lesbian Hotline — *6:00 pm to 11:00 pm, M-F (426-9371)*
Provides information on AIDS, makes referrals. Associated with Gay and Lesbian Counseling Services.

Haitian Committee on AIDS in Massachusetts — *117 Harvard Street, Dorchester, MA 02124 (436-2808)*
Provides information, referrals, support and emergency assistance to Haitians with AIDS and their families.

Mayor's Committee on AIDS — *Room 608, Boston City Hall, Boston, MA 02201 (725-4849)*
Coordinates efforts of federal, state, and city health agencies, produces educational material, collects data on cases, reviews policy. Umbrella organization. Media outlet. Conducts forums and provides speakers, distributes AIDS brochures, referrals.

National Gay Task Force Hotline *(1-800-221-7044)*
Toll free national hotline run by NGTF to provide information and referrals.

Springfield Downtown Ministry /Council of Churches — *293 Bridge Street Room 205, Springfield, MA 01103-1402 (737-4125)*
Counseling and referrals.

Massachusetts Department of Public Health
Maintains a statewide surveillance system on AIDS cases and close contact with the Centers for Disease Control. Does follow-up of diagnosed cases, makes referrals, provides information on AIDS.

Blummings
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309 Shawmut Ave. Boston, MA 02118 338-5356

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(Reprinted from Real Paper, "Best of Boston," Fall, 1980)

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Black Dyke Self-Interview

By Terri L. Jewell

What events or circumstances were important to your becoming a lesbian?

My "becoming" was simultaneous with my "naming" myself lesbian. Years before I had used "bisexual," but the readings told me there was no such animal. And the irony was that I had never had sex with a woman. However, there were always those school girls I wanted to "touch all over" — Jerrie, Theresa, Jan, Emmitta, Pam, Diane, Eddie Mae, Stephanie — but I knew better somehow. I had my share of boyfriends. In fact, I was indeed "one of the boys," but was *tomboy*, not lesbian. That was a name for white people, anyway, so I didn't have to worry about that. It was "bulldagger" that struck terror in my heart. She was the rough, mannish woman whom no one liked, though I had no idea as to why.

In July, 1977, in Irvington, N.J., a girlfriend gave me a hug in the park...and she wouldn't let go! I kissed her. It was okay! It was nice.... And we weren't shot on the spot! We smiled and kissed and hugged until the stares drove us off to my boyfriend's apartment where we made love. We remained lovers for about four years. No, not in my boyfriend's apartment. I moved into a boarding house a few days later.

Oh, I tried "Sapphic" and "gay" (ugh!) and "woman-identified" because I was still terrified of *lesbian*. Finally, years later, the word came out...with me. Now, I claim "bulldagger" and "dyke" since I know them and myself quite well. We are no longer afraid of one another and have become the best of friends.

Did you feel when you were a child that you were different?

Most definitely, but not in a dykey way. I grew up as an only child with a brother who floated in and out of my life a couple of short times a year. I was fat and shy because of that, wore thick glasses and had short hair *before* it was popular to have it. I read a lot of everything, collected rocks and knew all about them, aspired to be a biologist, made straight A's in school, sweat a lot and liked "white people's music" — Beatles, classics/opera, folk. I even "talked proper" like white people. I had good friends aplenty, but even among them I was "weird," set apart somehow. Black kids in a poor neighborhood just weren't that way! I didn't know better.

Coming Out

How many men have you had sexual relations with?

Interesting that you should ask about *sexual* relationships only. Is this a measure for the "reasonableness" of my lesbianism? Why not ask whether or not some men hurt me, making me turn to women. That's quite a heterosexual assumption.... Will my answer help you determine "cause"?

I've had sexual relationships with 12 men. Yes, 12, to be exact, between ages 19 and 30. I even lived with an aspiring fireman for a year or so.

Have I passed?

What are the main differences between having a man as a lover and a woman as a lover?

A man is a lover to *some* of my physical self. He fucks an orifice, rubs my belly a bit, gives a few kisses, then off he goes to the football game on TV, the job (if he has one) or the wife.... In the meantime, he gets his rocks off on my supposed passivity and submission to his "wiles." He searches my eyes for signs of passion.

A woman lover probes my eyes for my soul, plucks my strings into overture, kneads me like rising dough, whispers secret rituals, licks and sucks and strokes, plays both captor and fool, delights in herself as she delights in me, then carries me off like a thief, never to return to the same place again.

Am I biased?!

A man lover equals "sexual partner." A woman lover equals "companion."

Has being a lesbian catalyzed other changes in you?

Yes. I know I don't have to be a person constructed from Pamper commercials and Afro-Sheen dreams! There is no such thing as being "*just* a woman..." for me anymore. The only role I have is that which I choose. I am strong, not "muscle-bound"; assertive, not "bitchy"; a single, lesbian woman, not a "bachelorette." I'm not "less of a woman" (whatever that means to a woman) just because I do not look or act like Diana Ross. I care just as much about my appearance as the woman who spends money to make her hair grow down her back. I am healthy even though I am not the dress size of Nancy Reagan (have you *looked* at that woman lately?) I can claim my anger and my hate and my physical power, and display these without feeling I'm trying to be that which I'm not — a man.

My lesbianism means that I love women. I respect women. I can find beauty in our wrinkles, big thighs, club feet, nappy hair and yellow thumbnails. Every woman has a right to her life whatever it is.

I was a tomboy, *not a lesbian.*

My lesbianism has taught me to keep my life as I want it and to fight, if necessary, even at the sorry risk of being politically and theoretically incorrect. I will love my imperfections and make them a source of fearlessness and strength.

Women are my power source, not "God," not the local electric company, not men. I look to women for what I need. And I look to myself.

I am sure that had I not claimed my lesbianism (and myself), I'd be believing I'm supposed to give my

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Women of Color Speak from Blood

Gathering Ground: New Writing and Art by Women of Color

edited by Jo Cochran, J.T. Stewart and Mayumi Tsutakawa
The Seal Press: Seattle, 1984
$6.95, paper; 187 pages

Reviewed by Mariana Romo-Carmona

Gathering Ground: if you're a Third World woman, you understand what these women are saying. Though the tone is often reflective and searching for the right way, the clearest way to say it, you know: it's about finding our gathering ground. These are Third World and women of Color, writers for the most part, some lesbians, older, younger, artists, all of them bringing their experience to a common place. In the interview with the editors in the first section of *Gathering Ground*, the conversation takes different turns, but always comes back to the editors finding a definition for themselves as Third World writers, a purpose for their work in their communities, a connection with other women of Color on the way to collect our beginnings. If you are a woman of Color, you know that in order to survive you must participate in the search that J.T. Stewart names by recalling an African proverb, "Remember, hippopotamus as you go upstream, your home is at the mouth of the river." She continues,

> As women of Color, we are constantly moving up and down the river which has many names. If we know we are on a river that has a name, we have some awareness. If we know where the mouth of the river is and we can name it, we have a sense of culture.

The editors of *Gathering Ground,* Asian, Black and Native American, structure this collection in three sections, each focusing on a subject they view as imperative. In Yuri Kageyama's review of the book (*Sojourner*, December 1984), she states her disagreements with these imperatives as priorities for Third World women writers. I think it is important to say that the three imperatives mentioned — self-discovery, community perspectives, and cultural awareness — may be general steps to be taken in *any* direction a political Third World person wishes to develop, yet they are not specific priorities. They are, however, *necessary levels of awareness* which can be used to discuss and define the role of a political Third World person. If we are talking about writers and artists, it still holds true that our immediate priorities will claim our energy quite definitively: food, shelter, our families and lovers, jobs, the many threats to our environment, political repression, nuclear war. But if we need to establish a source of nurturing and encouragement for our work, as well as to define a purpose for our lives, we are going to have to start at the beginning of our consciousness as Third World people and think from there.

Each piece of writing and artwork in *Gathering Ground* states with its own style and intensity the identity of the author. Bee Bee Tan: "We cannot wait to be discovered...cannot be awed by five clawed dragons etched in silk or royal pillars to keep the silence of our mothers." Jo Cochran:

> La Push in mid-August when the moon
> brims orange on the water,
> Skagit Valley in autumn
> and the grey river that can teach
> the body to see. I think of quiet
> and time for work that calls for doing.

Nancy Lee Kennel's "Mirrors" is so starkly beautiful it makes you cry, but you can't say when or how. It is so painful to remember the grandmothers and mothers who died so that we could live. Sharon Hashimoto:

Last Quatas, an oil painting by Cecilia Concepción Alvarez

> thoughts of you
> hang from blue and white clusters
> of wisteria twined above the door

Vickie Sears:

> then came the curse or
> riding the white bunny
> as my mother euphemistically called it.
> it interfered with baseball.

Amy Nikaitani: "Clare's Break Dance," a series of ink sumi drawings that kept me looking at how each line could have only been drawn once, a stroke of ink, perfect and inimitable.

I saved the conversation with the editors for the end of the section, as I didn't want to leave the mood the poems and stories set for me. The talk between Jo Cochran, J.T. Stewart, and Mayumi Tsutakawa brought me awake, out of a poetic mood, a gentle probing into our collective past, back to the present. Following the editors in their reasoning, I became more attuned to the structure of the book.

Mayumi Tsutakawa asks: "What makes, what defines a Third World woman writer?" Every story, every poem and drawing attempts to answer this question. The spirit of these collected works, as other anthologies by women of Color have done, has been to express who we are in as many ways as we can. Being a Third World woman writer may mean many things, but

Continued on Book Review page 5

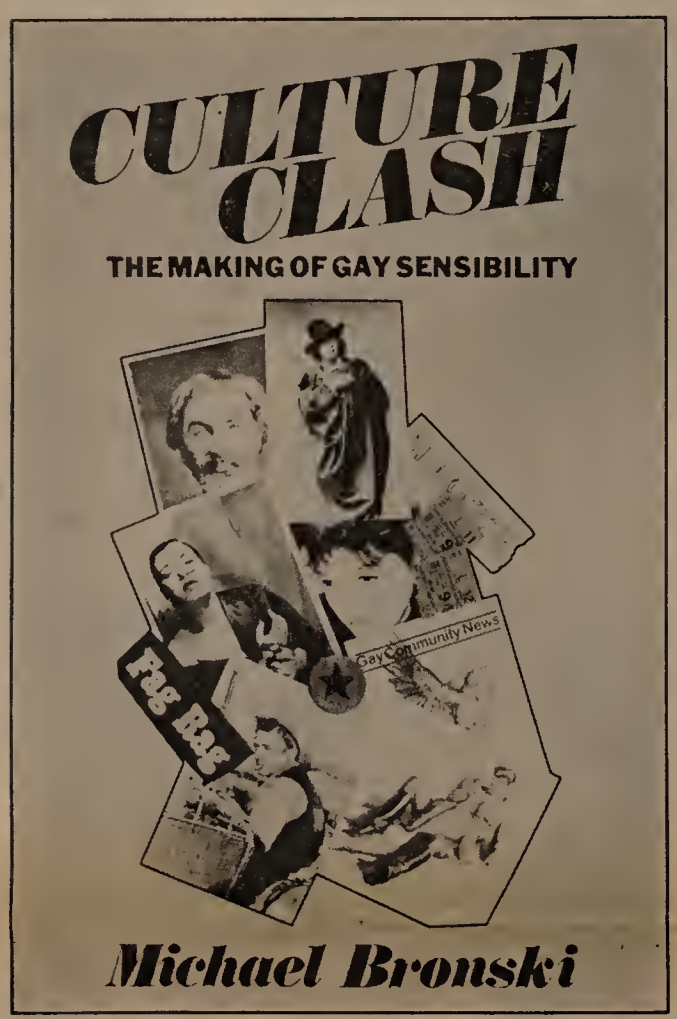
BOOK GAY COMMUNITY NEWS REVIEW

Assimilation and the Heterosexual Dictatorship

Culture Clash: The Making of Gay Sensibility

Michael Bronski
South End Press, 1984
Boston, MA
$9.00 (paper)

Reviewed by Joseph Interrante



Michael Bronski's *Culture Clash* is an ambitious book. It offers a historical interpretation of gay male sensibility rooted in the changing patterns of gay culture and identity. It uses this history to explore the interaction between gay subculture and mainstream culture ("the heterosexual patriarchal dictatorship") in some major institutions of modern mass society: movies, theater and printed media. This discussion of the processes by which aspects of gay culture are assimilated into and alter the norms of mass culture becomes the basis for a critique of gay politics which hopes for integration into civil society. Without abandoning any features of post-Stonewall gay culture, *Culture Clash* promotes a vision of gay liberation which extends those developments into a radical restructuring of western culture.

Bronski argues that the contemporary dichotomy between "reform" and "revolution" in the gay/lesbian movement can be traced throughout the history of gay sensibility. For him, sensibility is a way of "producing and consuming" culture informed by a consciousness of difference. As a method of psychic survival, this sensibility has been torn between conflicting desires toward social criticism of, and assimilation into, the dominant heterocentric society. Bronski traces the evolution of this sensibility from Walt Whitman to the present. (Oscar Wilde was a major synthesizer of the elements of this sensibility, and his biography illustrates its strengths and shortcomings.) Until the Stonewall riots and the advent of gay liberation, Bronski maintains, the desire for assimilation *in general* dominated gay culture. (Not incidentally, Bronski argues that the focus on assimilation reflected the predominance of male values in the pre-Stonewall era.) "By politicizing and bringing gay sensibility into the open," gay liberation changed the relationship between gay culture and the mainstream. The dominant society's response to the multitude of gay institutions which developed in the 1970s has been attempted absorption through a limited kind of "gay consumerism" and "targeted gay markets" — a form of integration which attempts to depoliticize gay liberation by relegating it to the privatized world of leisure-time pursuits.

The central portion of *Culture Clash* — "Toto, I don't think we're in Kansas anymore" — explores this interaction between gay sensibility and mainstream culture through a number of case studies. Some of these, the chapters on movies and opera, for example, focus on gay men's roles as cultural consumers. Here Bronski discusses the particular appeal actresses and divas have held for gay men: textual reinforcement of emotion and sexual passion on screen and stage as well as a kind of discrete gay visibility. Other chapters, such as the one on theater, also explore gay men's role as cultural producers by discussing the work, however covertly expressed, of identifiably gay writers. Despite what gay men may read into and take from these arts, however, the evidence which Bronski presents suggests that these cultural institutions are relatively impervious to significant influence from gay culture. The media responds to gay men as they do to any perceived market, but they change as little as possible. Thus, Bronski's claim that the spate of recent films on gender role reversal reflects the impact of gay culture should be qualified by his own analysis of Michael Jackson and Boy George in the chapter on advertising: "They are accepted, in non-traditional roles, because they are non-sexual, non-threatening.... [They] have taken the trappings of drag and effeminacy from their traditional gay contexts and made them palatable and evidently lovable to the straight world by removing the sexuality." (I might add, in confirmation, that the recent CBS screening of *Victor/Victoria* edited out two scenes: one where the chorus boys are commenting on Victor's sexual desirablility, and another where Julie Andrews finds Robert Preston and Alex Karas in bed together.)

Bronski's point in these chapters is that only independent and identifiable gay cultural groups (like the Glines) will honestly and openly represent gay sensibility, and that any attempt to whitewash gay cultural productions will undermine the very community which makes their successful existence possible. The litmus test, he maintains, is the treatment or non-treatment of gay sexuality, especially in its more "controversial" forms. This division structures his three-chapter analysis of the gay press and the growing commercialization of gay images within and outside gay media. For Bronski, an autonomous gay press is the most important product of, and contributor to, gay culture and politics. Yet Bronski identifies a central paradox in the press' handling of gay sexuality: those publications which seem more open to sexual verity, in feature articles and advertisements depicting and promoting a consumerist "lifestyle," turn out editorially to be more conservative on issues of sex politics; those publications which seem more "prudish," because they carry fewer ads or tend to present "both sides" of many issues, are actually more radical. Bronski argues that this paradox illuminates the inherent limits to a politics of what he calls "liberation by acquisition." "The myth that assimilation is possible through upward mobility" — whether through identification or work in "the arts," or through the elaboration of a consumerist subculture and targeted gay market — "is true only up to a point."

Culture Clash affirms the centrality of sex to gay sensibility and culture, and urges us to move desire out of the privatized realm of leisure into the public world of politics. Indeed, perhaps the most interesting chapter in the book is the one on pornography, where Bronski rethinks the relationship between gay men and porn and describes how gay male sexual iconography has changed over time. For Bronski, "sex" is not simply those activities associated with intercourse:

> ...we have allowed sexuality to be compartmentalized and privatized. We have denied the fact that our most fundamental experience of pleasure is essentially sexual in nature. The pleasure of a concert, a painting, a play, a movie, all relate in some way to our sexuality. Things we feel, see, hear, and touch enter our consciousness through the physical senses but they become part of our lives and beings through what they mean to us. Our experience of the material world in all its forms and manifestations is profoundly sensual.... Gay liberation goes to the heart of all these separations.... The vision that gay liberation has to offer goes beyond freedom from sexual repression, escape from the tyranny of gender roles, or movement towards connecting culture and politics. At its most basic, it offers the possibility of freedom of pleasure, for its own sake.

This synopsis of the argument in *Culture Clash* communicates little of the pleasure I experienced upon first reading the book. Bronski has a direct and engaging style, he is a veritable encylopedia of interesting facts, and he peppers his discussion with marvelously provocative gay "commonsense" observations. These are, in fact, the best parts of *Culture Clash* — the "gay readings" of plays like *Peter Pan* and *Harvey*, the tracing out of common themes from Thomas Eakins to Arthur Bressan, the continuous inverting of gay stereotypes, the descriptions of how changing cult figures reflect changing self-images of gay men. Ultimately, the book is most valuable for these kind of short passages. I think it "works" more as a collection of essays than as a book making a unified analysis. In part this is because Bronski wants to do too much, and there is simply too much to do in any synthetic work of this kind. Material frequently gets out of control: what begins as a fascinating discussion of the appeal of Hollywood actresses suddenly and inexplicably turns into a discussion (*à la* Vita Russo) of Hollywood's treatment of gender and gay people. At other times important and relevant aspects of gay culture are ignored: while he talks about the power of song and the appeal of operatic and pop female singers, Bronski never mentions the appropriation of that expressive mode by gay men's choruses.

Beyond these problems of focus and organization, however, *Culture Clash* is weakened because Bronski does not fully explore some of the controlling ideas behind his argument. Bronski juxtaposes gay reform politics and gay liberation, but his concept of gay liberation actually combines two different and somewhat antithetical approaches to the history of sexuality and gay identity. One, an "essentialist" approach, contends that gayness has certain inherent qualities which "the heterosexual dictatorship" has repressed, and whose release would itself constitute a revolution against that society. The other, a "constructionist" approach, contends that these apparently inherent qualities are themselves part of a category of human behavior — "homosexuality" — created as part of a system designed to codify and regulate the human experience of "sexuality." Despite the high level of frequently acrimonious debate generated by the adherents of both sides, the two approaches have been moving closer to one another. The constructionists, who at times suggest that everything associated with "homosexuality" is nothing more than an invention of the last 200 to 300 years, begin with some kind of human physicality out of which these relational categories of "homosexual" and "heterosexual" are constructed and through which human physical experience is understood. And there are few essentialists who would argue nowadays that homosexual experience has not changed in fundamental ways over time.

Bronski seems to be working toward a synthesis of these two approaches, as the passage quoted earlier suggests. But it is somewhat disappointing that the last part of his book, "The Theory of the Pleasure Class," does nothing more than call *for* such a theory and

John Mitzel

Michael Bronski

politics. Instead, the argument in *Culture Clash* seems caught between the two approaches, falling back on one or the other at different times. Consider the central concept of "gay sensibility." As I have already suggested, Bronski offers a historical interpretation of the evolution of gay sensibility which suggests that it is something *learned* by gay men as they come out into a subculture, and not something intrinsic to homosexual desire. Yet Bronski seems to slip from his own position into one which argues that gay sensibility is intrinsic to any experience of difference or sexual confusion which we *in hindsight* interpret as related to gayness. In this context, what does it mean to argue that some writers express a gay sensibility "unconsciously?" The argument may make sense where we have evidence of involvement in gay activity or consciousness of gay desire; in that case

Continued on Book Review page 5

Ordinary, English, Homosexual Mathematician

Alan Turing: The Enigma

Andrew Hodges
Simon and Schuster, 1983
587 pp., $22.50, paper, $10.95

> *"He had wanted the commonest in nature; he liked ordinary things. But he found himself to be an ordinary English homosexual atheist mathematician. It would not be easy."*
> —*from* Alan Turing: The Enigma

Reviewed by Larry Goldsmith

As a student of chemistry, surrounded by smelly chemicals and arcane apparatus, I envied the world of the humanities. A frequent refugee in the Departments of History and Philosophy, I overheard the conversations of people whose academic interests, however rarefied by ivory-tower altitute, touched upon the politics and emotions of everyday life. The laws of thermodynamics may have caused me fascination and delight, but they provided no sustenance during the difficult years of coming out. As the only openly gay student in a predominantly male science and engineering college, I watched as one by one, fellow students encountered conflict between gay identity and the scientific milieu. They responded with religious moralism, self-denial, heavy drinking, dropping out and attempted suicide.

Alan Mathison Turing

Andrew Hodges, a co-author of the 1974 pamphlet "With Downcast Gays," has written an excellent biography of Alan Turing (1912-1954), the English mathematician whose concept, known to history as the "Turing Machine," enabled the British to crack the code used by the German navy in World War II and marked the conceptual birth of the modern computer. Hodges, himself a gay mathematician, examines Turing's predicament as a gay man entering the field of mathematics in the best and worst of times: the war effort gave Turing and his colleagues extraordinary freedom to pursue their mathematical and scientific interests with the boundless, enthusiastic support of His Majesty's Government, though under the stifling conditions of absolute secrecy; at the same time, in the face of increasingly enforced criminal sanctions against homosexuality (not to mention the historically testy relationship between "national security" and homosexuality), Turing was compelled to be equally tight-lipped about his sexual interests.

Hodges' account of Turing's life is extraordinary in its depth, its breadth, and its captivating, often dramatic narrative. Hodges rather successfully combines his mathematician's understanding of Turing's work (and the rare ability to explain it in intelligible, even elegant layperson's terms) with a gay liberationist perspective on the meticulously researched details of Turing's life. Though the book is infused throughout with a critical understanding of the homophobic oppression Turing experienced, Hodges carefully avoids the temptation to judge a historical figure by anachronistic contemporary standards. Thus, while Hodges examines the parallel secrets in Turing's professional and erotic lives; devotes part of his discussion to Turing's identity as an "outsider," both as a gay man and as a mathematician working on problems that were considered eccentric; and even looks for concrete indications of Turing's sexuality in his work, he does not draw the sort of generalizations or deterministic relationships that can trivialize the concept of a gay identity.

Hodges also tells a good story. (Probably no other book ever written about a mathematician will move its readers to tears.) At boarding school, Turing fell in love with Christopher Morcom, a fellow student of similar scientific bent. But their close platonic friendship was tragically interrupted when Morcom, struck by tuberculosis, died suddenly in 1930.

Turing carried the memory of Morcom with him to King's College, Cambridge, where he might have consorted with the likes of John Maynard Keynes, E.M. Forster, or the Bloomsbury group. But, Hodges notes, "he did not find a place in this compartment; nor did the King's aesthete set, flourishing in its protected corner, reach out to a shy mathematician.... In many ways, he was too ordinary for King's."

Instead, Turing set to work in relative isolation, turning his mind upon itself in an examination of the processes of human thought in solving mathematical problems. By 1936, Turing had published a paper, *Computable Numbers*, that held revolutionary significance in the quest to find mechanical means for carrying out thought processes. In 1939, following the recognition he earned for *Computable Numbers* and the relevance of his new ideas to the science of cryptography, the British government pressed Turing into service at the Government Code and Cypher School. There, Turing and his colleagues ultimately built computing machines that broke the codes used by the Germans to encrypt the radio messages directing their ships against the British. It was a success without which the British might never have survived the war; but for the absolute secrecy surrounding the very existence of the work (an official secrecy that endures to this day), Turing would likely have been named a war hero. Instead, with the end of the war, Turing found himself facing a scientific-governmental bureaucracy no longer charging ahead at the accelerated pace of wartime urgency. An anti-social individual with little taste for the sort of competitive diplomacy required to get ahead in conventional academia, Turing now found only frustration.

Turing relocated to Manchester, settling into a position at the unversity and continuing to muse about minds and machines. In 1950, he published another paper, *Computing Machinery and Intelligence*, that approached from a philosophical point of view ideas about thinking, intelligence, free will and consciousness.

In Manchester, Turing also became more active and more outspoken about his sexuality. But while such a coming out was undoubtedly personally liberating, it was exceedingly dangerous. Not only was homosex-

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The Great Poet's Consort

Auden in Love

Dorothy J. Farnan
Simon & Schuster
253 pp., $17.95

Reviewed by Duncan Mitchel

Dorothy Farnan became friends with Chester Kallman in New York City in 1943. She had met him at the University of Michigan a year or so before but didn't get to know him well until she and her friend Mary Valentine moved east to seek their fortunes. Mary had been part of Chester's crowd in Ann Arbor during his time there as a graduate student, and when these two "midwestern girls who wanted to get out of the Middle West" ran into Chester in New York, he helped them begin to feel at home in the big city. Later he would refer to the years 1943-1946 as "my Dorothy and Mary period." Indeed, according to Farnan, "Chester spent almost all his waking hours with Mary for at least two years." Eventually Farnan fell in love with and married Chester's father, which put her in a reasonably good position to observe the rest of Chester's life.

The reason why all this is of interest, of course, is Chester Kallman's association with the poet W. H. Auden. Kallman, a poet himself, had been the great love of Auden's life almost since the two had met in 1939, and there was a sense in which the devotion was mutual. But Kallman was a butterfly, incapable of sexual fidelity for long, and his vagaries caused Auden much anguish, so much that many friends wondered why Auden put up with him.

Dorothy Farnan offers some explanations in her book on the Auden-Kallman relationship. For one thing, while Kallman was by no means in Auden's league as a poet, he was bright enough to be a stimulating intellectual companion. For another, he possessed immense energy and charm. He was a good cook, a fanatic music lover (especially of opera), and a scintillating gossip, with the capacity for making his enthusiasms contagious. He was also physically attractive, though Auden would doubtless have been happier had Chester been less attractive — or at least to fewer people.

Auden in Love will appeal perhaps to those who don't feel like wading through Charles Osborne's or Humphrey Carpenter's longer, drier, and more detailed biographies of Auden. It will also interest those who have read these books but are curious to know more about Kallman, who long has been a problematic figure. Many of Auden's friends disliked Kallman, partly out of ordinary homophobia, partly perhaps because they thought the boy (fourteen years Auden's junior) insufficiently grateful for having been chosen as a great poet's consort.

There is no question that Kallman was generally irresponsible: he could not, would not, hold a job; he exploited Auden (and all his friends) financially; he may have compensated for his lack of literary success (due as much to lack of industry as to lack of talent) by exploiting the power he had over Auden's feelings (though it seems he lacked the self-disciplined malice necessary to do so consistently). Besides, he knew well enough that in Auden he himself had an unparalleled intellectual companion. It must also be remembered that Auden did put up with Chester. He didn't have to. To blame Kallman for Auden's devotion to him, as some of Auden's friends seem at times to have done, is absurd. Whether or not there was anything in the relationship for Auden, and it is most likely that there was, he chose to maintain it.

Farnan draws on conversations and letters from friends and relatives of Kallman's as well as her own reminiscences, but it is not clear that she has used her vantage point on his life uniformly well. She cannot resist casting his later years in old-fashioned moralistic terms — an old fag must pay for sexual favors from handsome young trade, etc. — which seem to be at odds with the reality. The composer David Jackson, who knew Kallman well during that time, claims in a letter in the *New York Review of Books* (October 24, 1984) that Chester inspired great loyalty — even love? certainly affection — in the young Greeks he pursued with notable success in his middle age. The young soldier who was with him the night he died waited until the paramedics came, even though this meant being thrown into the stockade on his return to barracks, and he still managed to get permission to attend Chester's funeral. Farnan has not quite outgrown her midwestern Catholic girlhood, I fear.

What *Auden in Love* makes clear, thanks to its frequent quotations therefrom, is the need for an edition of Auden's letters: funny, campy, opinionated, eloquent though they are, we aren't likely to see them published in extenso soon for the obvious legal reasons: too many closet cases still won't come out, even in such distinguished company. But even a bowdlerized selection of Auden's letters to Kallman would be a welcome delight. Meanwhile Farnan's book, despite the limitations of its author's sensibility, gives us a slightly closer look than we have had before at these two brilliant and fascinating men.

BOOK BOOK BOOK BOOK
GAY COMMUNITY NEWS GAY COMMUNITY NEWS GAY COMMUNITY NEWS GAY COMMUNITY NEWS
REVIEW REVIEW REVIEW REVIEW

Women of Power: A Magazine of Feminism, Spirituality, and Politics

Womanpower, Inc., Cambridge, MA
Premier Issue, Spring 1984.
$5.00, 120 pp.

Women's spirituality is one of the hottest topics in feminist culture. The search is on for a spiritual awareness that is woman-centered and nurturing of individuality. This search has led many women away from the traditional religions of patriarchy into a rediscovery, a recreation of our own spiritual powers. This quest, like the divinity it seeks, has many aspects. It is a long way from the philosophy of Mary Daly to the rituals of Wicca, the poetry of Adrienne Rich or the novels of Alice Walker. But all of these expressions do make statements about personal belief and ultimate reality; and all have a common basis in feminism, as well as a belief that the empowerment of women is both a spiritual and a political act, and a hope for the salvation of the world from nuclear holocaust. *Woman of Power* assumes that this is the ultimate spirituality, and introduces itself as a forum for the continuing discussions about feminism, spirituality, and politics. This premier issue is a beautiful demonstration of the strength and diversity of the movement.

> "Woman's Spirituality is a world-wide awakening of womanenergy and vision whose work is the transformation of our selves and our society. The ancient spiritual voice of women now seeks to speak its long-hidden wisdom and become an active force for the conscious evolution of humanity.

For those who find these concepts unfamiliar, this is a good place to read about women reclaiming their own spirituality. Others may decide that this is not for them at all. *Woman of Power* is not intended to convert atheists to a spiritual perspective, nor to lure practicing Jews or Christians into a new (actually, very old) religion. It is a place for encouragement and support among those of like mind, those who are attracted to rediscovery of the ancient spiritual powers of women, powers mostly lost in patriarchal religions. This is what Christians call preaching to the converted.

This first issue of *Woman of Power* contains material which seems in some ways quite varied, in others disappointingly limited. I have greatest difficulty with the six interviews on the subject of "womanpower," with Joanna Rogers Macy, Helen Caldicott, Diane Mariechild, Andrea Dworkin, Starhawk, and Susan Griffin. These are all powerful women, all right, but powerful in the same way, the way of white, intellectual writers of books. No musicians, painters, or non-verbal artists are interviewed, nor are any women who work with their hands or with the earth. All of these are represented elsewhere in the magazine, but I found their absence from the discussion of womanpower striking and possibly a sign of a rather conventional understanding of power. It is also important to note that not one of the women interviewed presented herself as an open lesbian, while several mentioned that they are mothers.

This biographical bias also reveals some underlying assumptions about the nature of women's power, a bias made explicit in the interviews. Diane Mariechild says: "woman's power is the power to give birth, whether we are birthing children or ideas. Our power is the power to nurture, to nourish, to take care of and protect all life." Helen Caldicott is even more ambitious with regard to this power: "The positive feminine principle — the loving nurturing, life-giving principle — has to take over. The age of women has arrived. It's now or never. We must get in and run the Congress, the administration, and the government. We must work side by side with men, not making enemies with them, but making friends, and helping them get in touch with their emotions." An interview with a truly woman-identified woman such as Mary Daly would have balanced this drift toward the spirituality of women as a cosmic motherhood with the potential to save patriarchy from itself. But still, these interviews can have an inspirational effect.

The major articles do a great deal to widen the scope of *Woman of Power*. Dhyani Ywahoo of the Tsalagi (Cherokee) Nation, Black lesbian musician Yaniya Pearson, and VeVe Clark, an expert on African and Caribbean cultures, add perspectives from the Third World. There is also an article about the Hardscrabble Hill Women's Institute for Creativity and Development, where theories about women's spirituality are being put into practice. And Emily Erwin Culpepper's "Mermaids: A Symbol for Female-Identified Psychic Self-Reflection," adds a charming touch of feminist spiritual fantasy. The overall impression of *Woman of Power* is anything but straight, academic, or formal.

The magazine also contains poetry (including new pieces by Barbara Deming and Marge Piercy), photography, drawings, columns on astrology and body building, book and music reviews, and a piece by Kay Gardner on the relationship of music and spirituality. Its intriguing announcements and advertisements rival those of *GCN*. It is beautifully, even sumptuously, produced and well worth the price.

Woman of Power is something entirely new in the world of publishing. It supplements the work of the gay press and the intellectual publications of the women's movement by speaking to the spiritual awareness of a very large community of women. Lesbians who share these concerns will follow its publication eagerly. And I hope that the magazine will continue to reflect the spiritual experience of lesbian women.

— *Ann Matter*

Pretty Boy Dead

Joseph Hansen
Gay Sunshine Press
$8.95, 203 pp.

Amateur City

Katherine V. Forrest
Naiad Press
$7.95, 204 pp.

Mystery novels have long been considered the literary equivalent of junk food; and, like junk food, some mysteries are easier to swallow than others. The whole charm of fiction, regardless of its genre, lies in its ability to suspend a reader's disbelief, to allow her or him to enter into an imaginary world which will seem totally real.

Joseph Hansen has long proven his skill at fabricating worlds and lives entangled in mystery. Readers familiar with his Dave Brandstetter stories will wholeheartedly enjoy this reissue of his 1968 novel, *Pretty Boy Dead*. *Pretty Boy Dead* tells the story of a young Black man, Steve Archer, who is at odds with his family and has a rocky, interracial, heterosexual marriage. The marriage eventually crumbles as Steve struggles with his homosexuality and his own homophobia. He tries to busy himself with writing, but his attempts as a playwright fail. Gradually, he falls into a relationship with pretty boy Coy Randol, a young man who seems perfectly innocent and angelic. When Coy is found murdered, Steve becomes the prime suspect.

Hansen is good at presenting Steve as a full character. However, the relationship between Steve and Coy never seems to ring true. The reader doesn't see why these two were brought together, except for plot convenience. Steve is a very intelligent man and, when the trouble with Coy begins, one would think that Steve would drop him fast. Apparently, Hansen wants us to proceed under the assumption that love is blind — and can possibly lead to murderous rage. Hansen fans will enjoy this book.

Amateur City, however, will disappoint most mystery buffs. Katherine V. Forrest has included many ingredients of a typical police procedural, but the bulk of her story is not much of a surprise. The killer is evident from the beginning and the observant reader will pick up clues faster than the detective, lesbian cop Kate Delafield.

Delafield has her reasons for not being very alert — she's mourning the recent death of her lover. (When will dyke fiction be free of weepy tragedy?) She is comforted by lesbian office worker Ellen O'Neil, who also happens to be something of a witness to the murder under investigation.

It's a cute idea to have the dyke cop romantically entwined with the dyke witness and though there are a couple of erotic moments, *Amateur City* is a fairly shallow effort. Maybe if dyke dick Dalefield is given another adventure, she could deal more thoroughly with mystery than romance. Could this be the beginning of a lesbian Brandstetter?

— *Pat Kuras*

HOT OFF THE PRESSES

After all these years the very topic of homosexuality is finally appearing as a matter of course (somewhat) in books. Benita Eisler's *Class Act: America's Dirty Little Secret* (Franklin Watts, $18.95), an analysis on the role that class plays in American culture, has a 30-page chapter on lesbians and gay men. She examines myths about gay male class mobility, the economic positions of lesbians, and the role of class within the gay community. Equally concerned with class, but much less entertaining, is Bruce Mazlish's *The Meaning of Karl Marx* (Oxford U. Press, $17.95). A good study of basic Marxist thought, Mazlish draws on any number of new sources — including school-boy poems by Marx — and makes a strong case for marxism to be considered a secular religion with specific parallels and origins in Christianity. More concerned with space than class, *Privacy: Studies in Social and Cultural History* by Barrington Moore (M.E. Sharp, $12.95) is an in-depth, cross-cultural study of the notion of privacy in our own time and in the past. Written in a somewhat dense academic style, the book has enough information and analysis to make it worth reading. Much of the discussion of "privacy" also concerns social attitudes towards sexuality.

Concerned solely with sex is Nigel Davies' *The Rampart God* (Morrow, $17.95), a survey of sex attitudes and practices from ancient times to the present. Davies has a breezy style, and lots of interesting information. But his stance, while in some aspects pro-sexual, is very much conservative and supportive of basic family structures and marriage. Evidence of different sexual mores can also be found in *The Secret Teachings of Jesus: Four Gnostic Gospels* (Random House, $15.95). Translated from recently discovered, long-suppressed early Christian documents, these texts give a new portrait of early church thinking about sexuality, self-fulfillment and the quest for spiritual attainment. The book is a must for anyone interested in theology/spirituality, and not bad reading otherwise.

Lewis and Lewis: The Life and Times of a Victorian Solicitor by John Juxon (Ticknor and Fields, $18.95) is easy reading and anecdotal social history. Lewis was the premier Victorian attorney whose cases ran from advising King Edward on love matters to the libelled life of Oscar Wilde. Of special interest is the handling of sexual matters for the rich, who felt they were above the usually repressive morality. Also legal, but more concerned with eating than with fucking, is A.W. Brian Simpson's *Cannibalism and the Common Law* (U. of Chicago, $25.00). A fascinating study of an English case of cannibalism at sea, the book goes further and discusses the whole topic and the relationship with the law, as well as several other famous cases. Although there was a sexual component to much of the original reporting on the cases, Simpson avoids much discussion of it. There is an interesting footnote involving transsexualism, which figures prominently in the lore surrounding one of the most famous cases.

Intellectual Life in America by Lewis Perry (Franklin Watts, $19.95) is not only superficial but lifeless. There is nothing really wrong with it except that it has little depth and treats all of its subjects in a much too cursory manner. Perry also has little interest in the junctions between sexuality and intellectual life (be it either cause and effect or collusion). On the other end of the spectrum is Judith Collins' *The Omega Workshops* (Univ. of Chicago, $25.00). A full history of the Bloomsbury exercises in design, interior decorating and applied arts, Collins takes the avant-garde lifestyles and sex styles of the group into consideration when tracing their histories, theories and efforts: not only good art history, but also an example of how the personal, the artistic and the political intersect.

Another, less enjoyable, junction of art and politics is Saul Friedlander's book-long essay *Reflections of Nazism: An Essay on Kitsch and Death* (Harper & Row, $13.95). Examining the presentation of Nazism (and fascism) in contemporary art, Friedlander views the political process which transforms an ordinary longing for beauty into a death-obsessed culture. Packed full of information and examples, and always provocative, this book is an important discussion on the politics of culture and the effect that art and popular culture have on our lives and histories. Less speculative, but just as informative, is John Downing's *Radical Media* (South End Press, $8.00). A documented history of alternatives to mainstream media, the book has a world scope and a definite political attitude towards media control, politics, and social progress. The book, a great resource material, is readable and enjoyable, as well as informative.

The cultural and political influences on intellectual history is also the topic of Russell Jacoby's *The Repression of Psychoanalysis* (Basic Books, $16.95). Beginning with the contention that psychoanalysis started as radical social and political thought, Russell argues that European fascism, intellectual migration to the repressive U.S., and the medicalization of the profession all led to the de-radicalization and social acceptability of psychoanalysis. Well-written, although somewhat technical at times, this is a good reinterpretation of modern intellectual history with a political analysis. On the same topic, although this time applied rather than theoretical, is Lee Coleman's *The Reign of Error* (Beacon Press, $18.95). Written as an expose, although actually much more serious than that word implies, this is a well-documented look at psychiatry's interference in courts, hospitals and prisons, and the acceptance which allows the psycho-medical profession to control people's lives. A very good discussion of the Dan White trial is also included. On the mind itself we have *Landscapes of the Night: How and Why We Dream* by Christopher Evens (Viking, $16.95). A thorough survey of the science of dream theory, the book finally postulates its own theory, which is solidly anti-Freudian and bases itself more on brain function than on psychology. Interesting, but its avoidance of sexuality and the more personal aspects of human functioning leaves it feeling rather hollow.

Christopher Lasch's *The Minimal Self* (Norton, $16.95) promises relief from psychic troubles by adhering to a more traditional and less exploratory sense of self. Perhaps best known for his revisionist, conservative analysis *The Culture of Narcissism*, Lasch recommends a conservative, traditional toe-the-line approach to selfhood cloaked in contemporary psycho-babble terms.

Broken Promises: Racism in American Sports by Richard Lapchick (St. Martin's, $14.95) focuses not so much on social analysis but on the actuality of racism. From high school teams to the professionals, Lapchick examines and exposes racism in contradiction to the usual perception that sports are a haven for people of color. Probably the most complete book on the topic, Lapchick is both personal and political in his dealing with the material.

Jane Jacobs, famous for her work on cities, has expanded her analysis in *Cities and the Wealth of Nations* (Random, $17.95). Arguing that cities are the mainstay of a nation's economy, Jacobs cites examples from Africa before Christ to the present. Nothing explicitly gay, but a lot of material for anyone who is interested in the history of homosexuality and the rise of urbanization.

— *Michael Bronski*

Women of Color Speak

Continued from Book Review page 1

one thing is for certain, and that is that you're not going to be a star. It means realizing the connection between being Third World and intellectual, the power of telling stories, analyzing, expressing yourself even though the white man thought you couldn't. It also brings the very private satisfaction of understanding that this is what makes you happy, that you'll do it for whatever cosmic or political reasons, but ultimately, it's the only thing you could have ever done.

Jo Cochran observes:

> ...I see the world in different terms. And I think it's because of the responsibility I feel to my people to be able to tell our story — because none of us have had our chance to have our say —

A culture exists defined by the expression of its people. Take away the freedom and the tools for that expression and that culture will recede deep into its beginnings, back to its womb, preserving its own life by subverting itself into false submission. The responsibility the Third World writer feels to tell the story of her people becomes political. Political action through art in any of its forms is the passage of the artist's consciousness from her personal focus to the life of her community. If there is no community surrounding her, the process may take longer, but the natural progression is that once the artist identifies her experience, her life, birth and growth,

Eat the Moon, a pen and ink drawing by Barbara Thomas

as that of a woman of Color and Third World writer, then that development must necessarily lead her to her community — wherever her people might be. If a writer cannot or will not identify her work as being born out of a Third World experience, then her community will have nothing from her. If her awareness stops at herself, then there is no more Third World writer, and probably no more writer, only a copier of words already written.

The theme of community perspectives in the second section of the book is one that continues to define the Third World writer. Just because the Third World woman writer needs the nurturance of her community to develop does not mean that her community even recognizes her, particularly when she is a lesbian. Yet, while lesbians may have the least status in most traditional cultures, we are in the most advantageous position to challenge oppressive views and treatment of women, particularly as writers and artists.

As writers, Third World women need access to skills, an environment in which to develop, and access to the printed word and other media. Anthologies and self-published small books have become a political tool to reach the greatest number and provide the greatest access for Third World writers. Not many of us have the time and resources necessary to produce long manuscripts. In fact, it becomes a concept which needs thorough questioning for our purposes. We need our own presses and networks of distribution. At times, an academic setting is the only place to find needed skills and support, but it may also be the place furthest removed from our communities. Indeed, the harshest criticism of Third World women writers who have gained recognition is the inaccessibility of their acquired skills to other women of Color who are beginning to write. Anthologies such as *Gathering Ground, This Bridge Called My Back, Cuentos: Stories By Latinas, Home Girls* and others in the making, have developed in an environment conscious of class differences among Third World women and academic privileges. Nevertheless, these books (as forthcoming collections should be) have been subject to scrutiny and criticism by a diverse community of women of Color, writers *and* readers, in this country.

Women of Color as political writers have a strong sense of the influence of the others who have come before us and how these role models can provide us with guidelines for our development. The editors of *Gathering Ground* mention Pablo Neruda, Chilean poet "of the people," well-known for his outspoken support of revolutionary movements and their inspiration in struggle. The people recognized in Neruda the sound of their own voices speaking about life with a particular flavor, a Chilean way of seeing things that became more poignant in the ensuing political repression. But Neruda was nothing if not the product of the education available as a privilege to a functional middle class of people in South America. He spent most of his life writing classical poetry and trying to find in Europe, India, and the United States the tools he needed to express his Chilean voice. It wasn't until later in his life, when he was finally an established author, that he could go home to the poorest shores of Valparaíso and Isla Negra to speak with his own words, the words of the people around him, of basic happiness in "Ode to Bread," "Ode to the Lemon" and the clearly political poems which started with his "Alturas de Macchu Picchu" in which he exhalts the Indian birth of the Americas.

How far do women of Color, who gather in this country in truly visionary spirit and historic circumstances, have to go to find our voice? Does it depend on the degree of repression our culture suffers? What do we have to learn from the Third World men who learned to speak from our mothers and now have appointed themselves keepers of Third World literature?

> Mayumi Tsutakawa: Can we look to our communities, or is it a low priority when compared to some of the pressing human needs?
>
> Jo Cochran: I think it's a low priority. In the Indian community, I think you would find money sooner for arts, for woodcarving, for sculpture than you would for writing. Writing within the Indian community, that is creative writing, is not a viable need. Being a good speaker is needed. Being a good grant writer is needed.

The truth is, our communities are divided, caught in a struggle to survive without losing any more than has already been taken away from us — our language, basic dignity. The creation of art is a healing process. The telling of our stories is part of that healing. Kathleen Shaye Hill's "The Yellow Dress," part of a novel in progress, is one of the strongest pieces of fiction in the book. Its echoes can resound in your head for days:

> "Did one of those white men beat you up?...Ask any woman who'd been knocked around a time or two. Didn't make much difference what color the fist was — Do you forget you are my daughter — my only daughter?.... Another bunch of Klamath kids who didn't know their own people. How could they know what it really meant to be an Indian — to be a Klamath — out there in the world like that, when even the young people here at home found it so hard?

A deep anguish is carried in these works, not to know "what it really meant to be an Indian" — to be Japanese, African, Black American, Chicana — what it means to be able to live and create art while your identity is simply assumed and respected, that your past will not be lost if you don't speak it — this is not our privilege as Third World people. The majority of these stories tell of the past, how our search for that past colors everything we create in writing or art. In a sense, we are not yet telling stories of the present, because we explore our pasts with an intensity and a deliberateness that reveal the supreme importance of this connection in our lives. We need to know every inch of our mothers, of a time before them, of the rich and martyred history that produced us, women of Color, writers, artists, people who speak for themselves for the first time in a thousand years.

Cultural awareness, "the mouth of the river," the knowledge that will keep us from extinction, this is the jewel we need to pass carefully to one another. Colleen J. McElroy writes in "Upon Viewing a Photograph in Which I Stand in Shadow Behind my Grandmother:

> it is august, I'm sure, because the old
> men have come out to water their lawns
> and lean cane heavy into the afternoon
> their limbs thick from strokes and eyes
> milky pink inside faces washed in resent
> ment of having been pullman car porters
> doormen-janitors and husbands of women
> who have more power than the law allows
> it must be dusk because my face is blurred...

Reading her astonishing verse I learn her history and regain mine, a piece of my memory that forgot how to retain these subtle details, so tender, but so powerful. I remember how many Americas the Spanish conquered to destroy and rebuild in their own image. Let me digress while I tell you that while the Dutch raped Africa; the Spanish burned down the Maya empire in Guatemala and Southern Mexico; murdered most of the Indian elders, stole their language and sent Jesuit priests to convert them; one of the priests whom the Indians trusted was given an ancient manuscript which contained a written history and mythology of the Indian nations of the continent. It had been reconstructed from the ruins, from memory, and rewritten in a combination of Indian languages and Castillian Spanish. The priest translated the volume into Spanish, preserving and carefully footnoting its contents. Hundreds of years later the book was translated into French, English, German, and eventually back into Spanish by Latin Americans. It is now known by its original name: *Popol Vuh*. I leave it to you, sister, to draw your own conclusions of the consequences of these actions.

Writing and art in Third World cultures are so much more than a personal expression, they are the tools we use "in order to survive." This is the name of the third section of the book.

> Mayumi Tsutakawa: I personally feel a tremendous challenge. To me it's still all ahead.
>
> J.T. Stewart: I know I'm paying attention to being a member of the Third World and that endows me with some sort of awesome responsibility, of awesome creativity. It's spooky stuff.
>
> Jo Cochran: It has been kind of an articulation that comes from the world of a mixed blood...a cross-cultural person. My voice is beginning to grow for me and in the Indian community.

The question of self-discovery for a Third World artist is immediately connected to community and culture. The three are one. For us, there is no assumption of a world that contains our reflection. We, as people free enough to express ourselves, are constantly stating that discovery of self, but this discovery necessarily happens in the context of a community. This is the affirmation that our whole culture exists. In a sense, we cannot be or even find ourselves unless we recognize the existence and the importance of our culture, and sadly, at the same time, its bondage.

There is no other choice for a Third World writer and artist than to reach for this identity as the initial step in our own discovery. Our continuing struggle to express our art is an active step of resistance against oppression. When we realize the slavery of our people, we must be active in our expression of it because otherwise we could not continue to exist. In order to continue our artistic expression, we must become free, liberate our culture, define with our art its meaning, its history, its roots, or we will have nothing to nurture us.

Hetero Dictatorship

Continued from Book Review page 2

a writer is expressing unconsciously what he is consciously trying to conceal. But does it make sense to use the term "gay sensibility" for a work written by a non-gay person? Bronski is actually careful about this issue when he discusses the "cult of male friendship," but he sometimes forgets his own caveat when discussing later works.

Part of the difficulty here relates to the actual fuzziness between the categories of "producer" and "consumer" of gay culture and sensibility. Many of Bronski's readings of novels, plays, and films are examples of how gay men have "read into" a text their own meanings. These readings are examples of gay men "producing" (or perhaps *re*producing) gay sensibility while they are "consuming" mainstream culture. But this act of production is different form the production of a work by a gay writer. Bronski tends to conflate these roles and the different ways they participate in making gay sensibility, so that one ends up with a single tradition of what he sometimes calls "*the* gay sensibility." (The same point might be raised about the treatment of gay men and masculinity. At different moments in the book, gayness is and is not inherently in opposition to sexual and gender roles.)

I don't have any answers to these questions, and I stress that these ambiguities are not unique to the analysis in *Culture Clash*. They reflect the transitional character of our ideas about sexuality and gay identity. Most of the work on the history of homosexuality, from both essentialist and constructionist perspectives, talks about gayness, gay subculture and gay identity as a monolithic experience with a linear development — one which is implicitly classist and racist as well as masculinist in its values. To be sure, that may simply reflect the character of American mass culture itself. But it raised questions for me about how many gay men reinterpret elements of the dominant cultures for themselves. (For example, while reading about the "emotional types" represented by actresses, I kept thinking about what Toni Morrison wrote in *The Bluest Eye* about film culture.) We need to begin multiplying and diversifying our categories of cultural analysis. *Culture Clash* can help us do that.

BOOK BOOK BOOK BOOK
GAY COMMUNITY NEWS GAY COMMUNITY NEWS GAY COMMUNITY NEWS GAY COMMUNITY NEWS
REVIEW REVIEW REVIEW REVIEW

Lesbian Porn: Imperfect but Provocative

The Raging Peace

Artemis OakGrove
Lace Publications, Denver, 1984
256 pp., $7.95

Reviewed by Donna Turley

The foremost measure of successful pornography is its ability to pass the wet test. Writing style and plot, while tied to titillation, take a distant second in the evaluation process. But, since arousal is a very subjective criterion, any review of sexually explicit material must include a description of what the reviewer enjoys. While I do not pretend to present an analysis of all pornography and its effect on all lesbians, the following will serve as a base from which to explore a recent addition to the growing stock of sexual literature created by a for women.

As a long-time voracious reader of pornography, my introduction to it was through books and magazines for men. I consider heterosexual pornography good when it pulls me into the fantasy. One proven heterosexual formula reflects life with men as the aggressors and women as the passive recipients who really "want it" but won't admit it. It works for men because they can objectify and victimize the recipient while identifying with the male perpetrator. In the fantasy they become the ideal: confident, powerful, desirable, and insatiable. The formula works for some women, including myself, because we can identify with a woman in a recognizable role and safely imagine "giving in." Often, as a lesbian, I can also understand why the woman in the scenario is arousing to the perpetrator. And I get to reverse the imposed structure of a misogynist society and objectify the male aggressor. Like Erica Jong's "zipless fuck," this objectification allows for a faceless fantasy used only for imaginary sex, and is not accompanied by the complications and baggage of real flesh and blood.

Sexually explicit material which crosses the line between S/M and violence does not fit into my definition of good porn. In S/M, erotic pleasure is present for all participants and consent is implicit. Violence is where pleasure or consent is clearly missing from a sexual encounter for one of the participants. In one of my favorite pornographic novels, *Story of O*, consent is always nebulous, but the book loses its effectiveness in the several scenes where O is clearly not aroused nor intended to be aroused by the administration of some form of torture.

When women pick up their pens to write about sex for other women, they are faced with many problems. As women, we are socialized to listen, see and dream with images created by men. The words we have always used to describe and arouse are not our own. We are limited by the small number of words available to describe the parts of our bodies that we want touched or mauled, and astounded by the innumerable words available for male genitalia. With few exceptions, we are cautious thinking about sex and even more timid writing about it, unconsciously letting ourselves be silenced by the traditional social ignominy attached to women who seek sexual pleasure.

When lesbians are brave enough to look at our sexual pleasure and work towards our libidinous liberation, we have an even more difficult journey than straight women. Images and roles outside of heterosexuality which will intrigue and excite are unexplored. We are still too new at confronting sex to have developed a sexual context upon which we can rely for arousal. As feminist neophytes in the world of fantasy,

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Artemis OakGrove

Avanti

Learning To Live with AIDS

Facing It: A Novel of A.I.D.S.

Paul Reed
Gay Sunshine Press, 1984
San Francisco, CA

Reviewed by Joseph Interrante

in memory of Louis DePaolis
and for Kevin

Up in the sterilized room
where they let you be lazy,
knowing your attitude's all wrong
you've got to change
and that's not easy.
Dragon shining with all values known
dazzling you, keeping you from your own.
Where is the lion in you to defy him
when you're this weak
and this spacey?
— *Joni Mitchell, "Trouble Child," from* Court and Spark

I remember having had a conversation with my friend Louis, who helped to care for my lover during his illness and subsequent death from AIDS in 1983. We were sitting in the living room while Paul slept in the bedroom. Louis suddenly turned to me and asked, "Having gone through this with Paul, what do you think you'll do if you get AIDS?" I honestly didn't know the answer to his question, nor, at the time, did he. But I discovered his answer in 1984, after he was diagnosed with PCP and KS: he handled his illness with courage and dignity, grace and humor. I'd like to think (and actually do believe) that the qualities and capacities which Louis embodied during the last year of his life were to some degree nurtured by his experiences caring for Paul, Bill, Glen and the other people with AIDS before he became a person with AIDS. Louis had faced the reality of AIDS, he had learned to live with AIDS, long before he was forced to live with it himself.

This capacity to empathize with the experience of people with AIDS seems to me to be one of the most striking and heartening changes in our community's response to the AIDS epidemic. Though it has by no means disappeared, the "otherness" with which we stigmatized and distanced people with AIDS, and thus the reality of AIDS in our lives, is much less common than it was even a year ago. This change, which in its more positive manifestations I would call a shift from *sympathy* to *empathy*, is probably due to a number of developments: the continued educational work of AIDS organizations around the country; the visible and autonomous networking of people with AIDS themselves; the spread of the disease itself, forcing more of us to confront its reality in lovers, friends and family; and with these increasing numbers, the withering away of every pejorative label with which we tried to ghettoize people with AIDS. Many more of us have begun to come to terms with the truth that people with AIDS are not "others" but could, and may be, us.

Facing It is a welcome addition to our struggle to learn to live with AIDS. The novel focuses on the lives of two lovers in New York City, Andy Stone and David Markman, during the nine-month period of Andy's illness. It also ranges broadly into the medical, political and social aspects of AIDS, both to place these lives in context and to illustrate how the seemingly "private" experience of Andy's illness is embedded in and deeply affected by this "public" world. As the first fictive work of imagination concerned with AIDS, *Facing It* operates as a historical novel describing the first year of the epidemic; it works as an educational novel providing basic medical and social information about AIDS; and it explores the meaning of gayness by depicting one experience of a gay man with AIDS.

Facing It is a historical novel in that the events which it depicts occur in 1981 and 1982, the years when AIDS was first recognized as an epidemic by federal health officials and publicity about AIDS first surfaced in the media. Reed describes some of the changes which took place during those years — for example, the media's labelling of the illness as a "gay plague," and the evenutal change in the name given to the disease from Gay Related Immune Deficiency Syndrome (GRIDS) to Acquired Immune Deficiency Syndrome (AIDS). He also quotes from the Centers for Disease Control's *Morbidity and Mortality Report* and from Associated Press releases, and mentions events like the founding of the Gay Men's Health Crisis in New York City, to place Andy Stone's struggle with AIDS in context. Reading the novel and remembering these events, I was struck by how much had and had not changed over four years. One major difference is the existence now of AIDS support organizations in large cities around the country, which has helped to make the

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Life with AIDS

Continued from Book Review page 6

experience of living with AIDS less isolated than it had been for people in 1981 — at least in major urban areas.

At the same time, *Facing It* is not "historical" at all, because the issues which it discusses have hardly changed; if anything, they have grown worse. AIDS continues to fuel the most virulent homophobia and scapegoating, a process gaining new intensity now that health officials and the media are beginning to publicize its "spread" into the "heterosexual population." (Never mind the fact that AIDS began as a so-called "heterosexual disease" in third world countries.) Despite the educational work with medical providers done by AIDS organizations, the process of fear and rejection and sometimes refusal of medical care occurs again and again; not only in health care facilities which are confronted with caring for a person with AIDS for the first time, but also when any hospital gets a new staff of interns and residents who have not received any education about AIDS in medical school. In short, the history of AIDS tends to be recapitulated over and over even within a changing general context. *Facing It* is set in 1981-1982, but it could easily take place, with a few changes, in 1984 or 1985.

In this respect, the educational aspects of *Facing It* are extremely important. The novel presents basic medical facts about the opportunistic infections associated with AIDS. It also traces the politicization of the medical crisis and the concomitant obstructions to research and treatment of AIDS. The lives of Andy and David are continually juxtaposed against and intersect with the rather byzantine world of medicine and scientific research. Homophobia is rampant in these worlds, but it is not the only impediment to work on AIDS. The venal priorities of medicine-for-profit and scientific careerism play an important and destructive role. About half the novel deals with the struggles of Andy's physician and his West Coast rival to find adequate funding for research for AIDS. Their experiences highlight the systemic character of prejudice and politics in the health care industry.

If there are weaknesses in *Facing It*, they come from the fact that this novel tries to accomplish so much. As the first "novel of AIDS," it has to serve as a basic introduction to medical, social and political issues — a kind of "AIDS 101" for everybody. Reed communicates much of this information through dialogue between characters. But the question-and-answer style sometimes makes the dialogue seem overly didactic and somewhat wooden. There are times when characters seem to be given "sides" of an issue which are not fully consonant with their personalities or experiences. I think this reflects the basic problem of serving as an introduction to issues. If Reed could assume some familiarity with AIDS and the experience of it on the part of his readers, he could explore particular issues with greater freedom, instead of feeling compelled to cover all the bases.

The most moving parts of *Facing It* deal with Andy and David, their individual and collective efforts to come to terms with the changes forced upon them by Andy's illness, and their gradual preparation for and acceptance of Andy's death. Paul Reed has immersed himself in this experience, for there is a remarkable accuracy to some of the descriptions of emotional states. There were moments in the novel when I felt he was describing my lover and myself during that terrible year — the nightmares, the frustration, the anger, the sadness. It is difficult to communicate the way we learned to walk that fine line between realism and fatalism, but Reed achieves it.

Andy's and David's loving care for each other is contrasted sharply to Andy's rejection by his parents, especially his father, and the sometimes callous treatment by gay friends. Here Reed explores the meaning of gayness, gay relationships and gay community. Indeed, *Facing It* can be read as a description of the ways gay men and lesbians have appropriated and redefined the idea and practice of "family life." A wonderful sequence of Christmas day scenes captures this dramatically: a description of festivities at the home of Andy's parents is followed by one of Andy, David and their lesbian friend Rita Carrera watching *Auntie Mame*, that classic camp film about alternative families. Reed doesn't romanticize our community. It might be comforting to think that the line between acceptance and rejection of people with AIDS falls along a gay-straight division, but it doesn't happen that way in real life, and it doesn't happen that way in *Facing It*.

Even though I found the novel's ending a bit contrived in the interests of gay affirmation (in a manner that reminded me of what Susan Sontag had to say about nineteenth-century attitudes toward tuberculosis), I found *Facing It* a complex and insightful work, one whose compassion and depth grows with rereading. At the same time, I feel compelled to caution readers not to interpret *Facing It* as any kind of paradigm for the experience of living with AIDS. What you will find is one particular relationship whose dynamics depend upon a number of factors. The experience of AIDS will vary, not only with the specific complex of medical conditions affecting the individual, but also with the social and economic resources he/she can marshal for living with it. For example, David apparently can earn enough to support the two of them, and Andy's insurance fortunately covers his medical expenses. The difficulties involved in "facing it" may be more complex for someone dealing with homelessness or left to the mercies of medical philanthropy. Moreover, the way illness will be handled by a couple may vary with the duration of the relationship, the presence of absence of cohabitation, and the kinds of issues which have been subject to conflict and negotiation in the past. In short, there is no single way to live with AIDS. None of these qualifications are meant to detract from Reed's depiction, but to caution against burdening this novel with too much responsibility, and to call for more accounts by people with AIDS.

Ordinary, English, Homosexual

Continued from Book Review page 3

uality illegal in England at the time, but Turing was also under particular scrutiny as the possessor of what was still one of the British government's best-kept secrets. In 1952, Turing rather naively reported to the police a minor burglary probably committed by one of the young men he had slept with. The crime of "gross indecency" soon overshadowed any interest the police may have had in investigating the burglary; Turing eventually pled guilty and was sentenced to a year-long program of hormone treatments. Henceforth, Turing traveled outside of England to satisfy his sexual desires.

The treatments and probation ended in April 1953, and Turing shortly thereafter was appointed to a readership at the university that would insure him an income and the opportunity to continue his work for at least several years. But a year later, on June 7, 1954, Turing bit into an apple he had laced with cyanide and died.

We have but sparse insight into the nature of Turing's identity as a gay man, much less the relation of his gay identity to his professional one. Turing's utter disregard for the rules of rank and class are evident throughout; his low opinion of authority was, as in the circumstances surrounding his arrest, often militant to a fault. It's tempting to describe Turing as a mathematician with a "gay male sensibility," a mocking, even campy critic of conventionality, an outsider whose oppression and isolation fostered a sharpened sensitivity and creativity. Did Turing look down, we might want to ask ourselves, on social hierarchy as heterosexist repression? How did he relate to women? Did he understand the connections between racism, sexism, militarism (he was, after all, at the center of the military-industrial complex) and homophobia? And did this political consciousness affect his work? Though Hodges' book will raise these questions in the minds of many lesbian and gay readers, the answers, as they apply to the person of Alan Turing, are less important for their voyeuristic appeal than for the picture they begin to paint of the forms of systematic oppression in the world. Alan Turing, whose life fills this book, brings that clouded picture into sharper focus.

Turing left no suicide note, and friends said later that he did not seem unusually depressed or distraught just before his death. But Hodges reveals a particular incident that may have cast a shadow over Turing's final days. During a trip to Norway, Turing had met a young man named Kjell; on Turing's invitation, Kjell came to England for a visit. In a letter to his friend and colleague Robin Gandy, Turing later wrote:

> The Kjell crisis has now evaporated. It was very active for about a week. It started by me getting a p.c. from him saying he was on his way to visit me. At one stage police over the N. of England were out searching for him, especially in Wilmslow, Manchester, Newcastle etc. I will tell you all one day. He is now back in Bergen without my even seeing him! [p. 483]

Turing never did tell all, and the relevant government records are state secrets. It would be reasonable to assume, however, that whatever "crisis" Kjell had sparked occurred at a level more threatening than the local constabulary. Alan Turing had been entrusted with the sort of secrets not generally imparted to homosexuals; if the mere fact of his sexuality were not enough, Turing had had the audacity to speak publicly and remorselessly about the fact — that ordinary part of his life as an ordinary English homosexual atheist mathematician.

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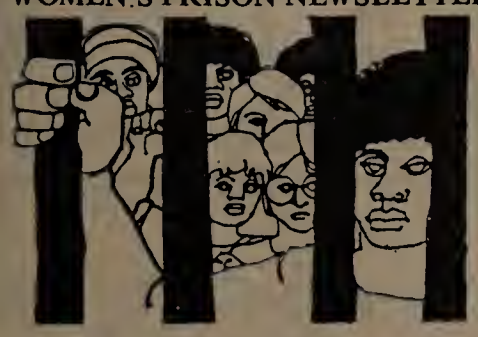

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Lesbian Porn

Continued from Book Review page 6

we are afraid to use the images prevalent in straight pornography which work. Caught in the double bind of trying to create an entertaining product when we don't understand what our pleasure involves, pornography written by lesbians is often tepid.

Artemis OakGrove has taken on the task of creating hot lesbian pornography with verve. In a quasi-science fiction novel, *The Raging Peace*, she has written about the ultimate butch and the quintessential femme. Ryan is a millionaire philanthropist who drives a motorcycle, rarely takes off her leather jacket, and "keeps" women in her mansion. With ever-ready handcuffs, Ryan is always the top and gets her sexual fulfillment vicariously by bringing her sexual partners to orgasm. Leslie is an attorney in an all-woman law firm who, until she meets Ryan, is a workaholic. She wears silk blouses, linen suits and stockings (not pantyhose), and drives a Mercedes. In defiance of friends' attempts to find her a "suitable" mate, Leslie habitually sneaks off to a local women's bar after work. One night she meets Ryan, and they quickly fall in lust.

All sorts of complications entangle the plot. Ryan's violence both in and out of the bedroom has put people in the hospital. Leslie's law partners and friends don't approve of the romance. Ryan is hard-drinking and self-destructive. And then, there is Anara, Ryan's lover from 3,000 years ago who seeks revenge against those who betrayed her. Ryan's best friend, Rags, is the only woman in the ancient clan who had no complicity in the plot against Anara, and acts as a courier of sorts for the goddess. Anara seeks revenge against Ryan by harming those who Ryan loves. But the tough Ryan is shielded against her own emotions, and never gets too close to any woman for fear of Anara's vengence.

The sex in the book definitely passes the wet test. For the most part, it is teasing, intense, and well placed in the plot. Undoubtedly an advocate of foreplay, OakGrove baited me for more than a third of the book before my desire to read about Leslie and Ryan actually having sex was satiated. In the meantime, I was glued to the pages as Sanji, Ryan's live-in lover, "gave Ryan what she needed through pure, raw sexuality." When Ryan finally sleeps with Leslie, she keeps her black denim jeans on, a butch to the very end. In perverse self-defense, Ryan then invites fifteen-year-old Christine into her abode and plays with her until arrested for "child molesting and corrupting the morals of a minor." When Ryan is rescued from jail by a professional Leslie, she reveals that this is a familiar charge. More sex, a dream trip to Las Vegas, public sex, motorcycle sex, more sex...not bad for 256 pages of lesbian pulp. As volume one of a promised "throne trilogy," of course Ryan and Leslie fall in love, mindful of the saboteur Anara, but determined to make their relationship work.

The book tantalizes and amuses, but it is not without problems. Annoying words, images, and euphemisms of the "honey pot" genre often cloud the fantasies, and are unfortunately suited to the baroque writing style. An example of this is in one scene where Ryan "pulled her finger from the love nest and forced Leslie's confined hands into the inferno between her own legs. Leslie's response was alert and dexterous.... She was overcome by waves of muscle contractions conquering her nether regions. Her fingers tingled — paralyzed by the spasms inundating Ryan.... They had sojourned to the palace that only lovers who can abandon themselves may enter. They returned with a special wisdom about each other that would serve as their catalyst for continuing passion and buy them return passages." (pp. 178-179)

There is a lot of violence in the book, which by itself I would find distasteful. But much of it is mixed with sex, and serves to perpetuate the erroneous notion that S/M sex is violence. When blood is produced in a fist-fucking scene, it is ignored by participants. Since drawing blood is not the point of fist-fucking, nor is it common, OakGrove should have left the blood out or found an adequate way to acknowledge it. In another chapter, Ryan ties Sanji up and brings her to orgasm, only to whip her into unconsciousness minutes later in a drunken rage. The proximity of the sex and the violence destroyed the fantasy for me.

The racism in the book is also problematic. OakGrove included two women of color in the novel. One is a Black woman named Crazy Jess who is certainly the most violent and despicable character in the book. The other woman of color is Sanji, a Jamaican, who is the slave in a master-slave relationship with Ryan. Although it is commendable that a white fiction writer realizes that the world is not all white and includes people of color in her book, the effort is eviscerated when the author is careless about the roles into which people of color are cast.

Another unappealing aspect of the book for me is the science fiction. As a confirmed cynic, the backdrop irritated rather than intrigued me. The purpose of the goddess to the plot is questionable. Out of twenty chapters, only one is completely devoted to the aura of the past. Otherwise, references to the destructive Anara and the past need greater development. The author will have to more fully explain or eliminate extraterrestial interference in the sequels.

If the sex were removed from *The Raging Peace*, the value of the book would be doubtful. But OakGrove has produced a book with good lesbian sex, fun sexual imagery, and a lot of scintillating play with sexual power and roles. In a context where women are just beginning to find sexual images which demand attention from an audience experimenting and finding its own voice for the first time, OakGrove has done well. For dykes on the prowl for hot, nighttime reading, *The Raging Peace* captivates. It is not without problems, mind you, but it is good lesbian porn.

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Coming Out

Continued from page 6

life over to some dude for the rest of my life. Bull.

Do you ever want to tell people you're a lesbian, for support?

I used to want to do that. And I did. Sometimes I got support. Other times I got silence and a cloak. It seemed my mentioning (or affirming) my lesbianism served to explain my "oddness." I guess I was really after a quiet acceptance. Not support, necessarily. I would take dyke novels to work and eventually someone would ask if I had to read the material for a class or something. Then I would tell them it was for personal enjoyment. They'd get the picture. Either they would ask if I was lesbian and I would affirm it, or they'd walk away. What a subject for lunchtime conversation, eh? I've never experienced a "backlash" since folks either liked me or disliked me from the beginning, anyway.

These days I don't bother looking for acceptance from straight people. Once I trust someone (or want to be rid of someone), I talk of my lesbianism as a matter of course. Otherwise, I gain support from my friends and from within myself.

Are there any drawbacks present in a relationship with a woman?

Are you crazy? Of course! It will shock the neighbors. I won't be able to have her baby. My Momma won't like it. *Her* Momma won't like it. My lover and I might experience premenstrual syndrome at the same time during the month ....Otherwise, no.

Do you think you will ever want children?

I do, off and on. I do know I don't want to raise *anything* for 20 years of my life. Every now and then, my hormones want the satisfaction of having a baby growing within me. And I do wonder if I will indeed regret it if I don't have a baby. I don't like children, actually. I feel awful in saying that because I know I'm *supposed* to like children, being a woman and all.... But I don't. I prefer cats and houseplants, horses, dogs and newts. At this exact moment, no kids! Later? Who knows? I'll fight the urge as long as I can. I'll nurture women any day!

When I was first coming out, I wrestled with the idea that my lesbianism was another white people's poison I'd chosen to drink.

Do you feel pressure from other Blacks not to be a lesbian?

When I was first coming out, I wrestled with the idea that my lesbianism was another white people's poison I'd chosen to drink. Didn't *Ebony* magazine say so? Remember that bulldagger I talked about earlier? I was supposed to be the Black man's thing, not that of another woman. I was supposed to bear the babies of the Black Nation and help prevent genocide. I was supposed to love "my" Black man and make him feel real. That was God's plan and only a fool stands against God. Of course, it's okay to be gay if you're a preacher. As long as you were male and had the word of God in you, it was all right to be gay.... Historically, lesbianism was the ultimate statement for the emasculation of the Black male. The scourge of the race!

I have worked through all that madness. I have come to terms with the fact that my people tolerate little when it comes to a young woman claiming her life. I have learned to leave my people with their opinions, their comments and ideas of a "proper" life. I do not feel pressure now. I do not accept the pressure against my being a Black dyke.

Do you feel any pressure not to relate to a white woman?

Ah, now here's the *big* issue! *Yes, yes, yes, I do!* And I get it from all sides and from within.

Let's start from my innards. I have no great trust of whites to begin with, having been raised in Louisville, Ky., having been raised a Black in this country. Pain is part of my legacy and I have no illusions about what can still happen to me out here because of my race. Having a *white* lover is a contradiction. How can I love that which I distrust? The fact is, I do. When I see a Black man with a white woman, my knee-jerk thought is: "The Black man hasn't learned to love himself yet...." But look at me! How can I judge? Well, it's a predicament sometimes. I know I love *her*, not her whiteness. I'm not straightening my hair or giving up anything that belongs to me for her sake. Ain't love strange? I love myself and I love a white woman, too. Why must it be otherwise? I love her *and* she's white, not *because* she's white. But I still have my ghosts to contend with.

Black dykes have called me traitor. They ask me how a white woman can give me what I need. They say I can not even share the same truths since she was raised in a way quite foreign to my people's ways. I had to learn about her, but she did not have to learn about me to survive. They ask how I can find the energy to educate a white woman about my entire life, including the nuances of my culture.

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795 Water St.
Framingham, MA 01701
(617) 877-2278
(617)235-2040

WOMEN

NEW WORDS BOOKSTORE
186 Hampshire St.
Cambridge, MA 02139
(617) 876-5310

WOMENCRAFTS, INC.
P.O. Box 190
373 Commercial St.
Provincetown, MA 02657

WOMEN'S BARS

SOMEWHERE/ELSE
295 Franklin St.
Boston, MA
423-7730

This guide provides a listing of gay/lesbian owned, staffed, or supportive businesses and services. To have your business or service listed (for only $100.00 per year) call 426-4469.

TAX ASSISTANCE
JEAN A. McCRAY
Attorney at Law
• Planning • Return Preparation
40 Trapelo Road, Belmont, MA 02178
484-8383

DLC
DAVID L. COLLINS, C.L.U.
Insurance for all your needs
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50 Congress Street
Boston, Mass. 02109
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E. Orleans, Mass. 02643
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Call Toll Free 1-800-352-3185

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D.M.D
739 BOYLSTON STREET
SUITE 400
BOSTON MA 02116
APPOINTMENT 617-353-1500

GAYELLOW PAGES™
INFORMING THE GAY COMMUNITY SINCE 1973
Accommodations, AA groups, bars, baths, bookstores, businesses, counselors, dentists, doctors, hotels, lawyers, mail order, media, publications, organizations, religious groups, services, social groups, switchboards, therapists, travel agents, etc., etc., etc. (area codes & zip codes too!)
USA & CANADA $10.
NEW YORK/NEW JERSEY $3.50; includes Manhattan bar notes & women's section.
SOUTHERN EDITION $3.50; Alabama, Arkansas, N. & S. Carolina, Florida, Georgia, Kansas, Kentucky, Louisiana, Mississippi, Missouri, New Mexico, Oklahoma, Puerto Rico, Tennessee, Texas, Virginia
NORTHEAST EDITION $3.50; Connecticut, Delaware, District of Columbia, Maine, Maryland, Massachusetts, New Hampshire, Ohio, Pennsylvania, Rhode Island, Vermont, W. Virginia.
SPARTACUS INTERNATIONAL GAY GUIDE for men $20; The rest of the world: does not include USA or Canada, men's coverage only
Renaissance House, Box 292GCN Village Station, NY, NY 10014 212-929-7720. All books discreetly by first class mail, your name kept strictly confidential. To list a business or organization, or for further information, send stamped self-addressed business-size envelope. Please contact us for prices outside the USA. In Canada, order from Glad Day Books, 648A Yonge St., Toronto, Ontario M4Y 2A6 416-961-4161 (check for prices).
Ask us about Gayellow Pages on mailing labels!

Knights Press
Don't miss...
THE WORLD CAN BREAK YOUR HEART. Dan Curzon's long awaited novel of growing up gay in a world that's straight. The hurts, the fears, the final understanding...
Have you read?
Islands — David Rees
Walkin' Matilda — Clayton Graham
Tropic Lights — Gerald Libonati
Alexandrian Drachma — Don Harrison
Baggy-Kneed Camel Blues — Dan McVay
The Symposium — Geoffrey R. Simm
A Man of Taste — Clayton Graham
Knights Press
P.O. Box 454
Pound Ridge, NY 10576
Get them at your favorite bookstore or order direct.–$6.95 ea., plus $1.00 handling.

Psychotherapy
◆ Adult Sexual Abuse Survivors
◆ Relationship Losses
◆ Adult Children of Alcoholics
Dan Joy
LICSW
522-9610
Individual◆Couple◆Group
Insurance Accepted
Cambridge

Falling Out Of Love
means mourning the past...wondering where you failed...letting go of old dreams...rebuilding a shattered life.
Help is available.
South End Counseling
Methuen: 687-4383
Boston: 437-9643

BROCHURES FROM MEMBER GUESTHOUSES LISTED BELOW ...ALL FREE. WRITE TO KEY WEST BUSINESS GUILD, P.O. BOX 4640-X, KEY WEST, FL 33041.
If you prefer, call any of us direct. Please indicate that you saw this ad. All area codes are 305.
Alexander's - 294-9919
Club Key West - 294-5239
Coconut Grove - 296-5107
Colours - Key West - 294-6977
Cypress House - 294-6969
Heron House - 294-9227
Island House - 294-6284
Lime House - 296-2978
Oasis Guesthouse - 296-2131
Old Town Garden Villas - 294-4427
The Palms of Key West - 294-3146
The Pines Key West - 296-7467
Sea Isle Guesthouse - 294-5188
Please send me free brochures.
NAME _____
ADDRESS _____
CITY _____ STATE _____
ZIP _____

ALL MUSIC! ALL FUN! ALL RAVES!
"FORBIDDEN BROADWAY MAY BE THE BEST THING TO HIT BOSTON SINCE 'A CHORUS LINE,' 'EVITA,' 'LA CAGE AUX FOLLES,' 'DREAMGIRLS,' AND 'FIDDLER'. . . A WICKED DELIGHT!" —Kevin Kelly, Boston Globe
"FORBIDDEN BROADWAY IS A HIT!" —Chuck Kraemer, WCVB-TV
"A SPECIAL EVENING ON THE TOWN!" —Frank Dolan, WEEI
"BRILLIANT!" —Angela Rippon, WNEV-TV
"WONDERFUL . . . FUN . . . NON-STOP SIDE-SPLITTING!" —Joyce Kulhawik, WBZ-TV

357-8384
THE TERRACE ROOM AT THE BOSTON PARK PLAZA

Gay?
Lesbian?
Considering Counseling?
Seeking New Kinds of Relationships?
— 542-5188 —
Weekdays 10 A.M. - 9 P.M.
Confidential Services
Convenient Downtown Location
Three groups are now forming at the Gay and Lesbian Counseling Services (GLCS):
Coming Out Group for Men — A support group for men to deal with issues of isolation and self esteem.
Please call Ron Wozniak, M.Ed. at GLCS for more information.
Coming Out Group for Women — An opportunity for women to receive and provide support around their emerging sexuality.
Please call Teri Freeman, M.Ed. at GLCS for more information.
General Issues Group for Men — An ongoing group with openings for new members, providing a place to explore relationship issues of concern to gay men.
Please call Ron Wozniak, M.Ed. at GLCS for more information.
GLCS is a licensed mental health clinic which has been serving the community since 1971.
Sliding Fee Scale / Insurance Accepted No one denied services for inability to pay*
Special funding for alcohol-related counseling
*GLCS is a non-profit corporation *All insurance claims filed under CSI*

Coming Out

Continued from page 7

My answer is that I love her.

White dykes have told me I should be more supportive of the struggling Black lesbian, that I should "lead the way" and help sisters unite....

Black heterosexuals see me with "the enemy" and would curse me to hell, if they could. They tell me it's the ultimate in self-hatred. Couldn't I find a Black lover if I'm going to do "that mess," anyway? They wonder what is *wrong* with me doing such a thing.

White heterosexuals stare, shake their heads and whisper. "What could be wrong with that white woman to have to resort to that? A Black!" Oh, I could go on and on with the not-so-imagined banter.

The stark truth is that a Black and white together still draw stares, anger and hatred. Contrast is quite disturbing. I'm no fool. I realize what I'm doing. I choose to love a woman...who is white. I choose to live my life as I am living it. I do not have resolutions to all these issues, but I do know I'm happy. And that is what counts, ultimately.

End of interview? Now I have a few questions I'd like to ask *you*....

Commission

Continued from page 1

Rosemary Dunn Dalton believes the group's objectives were met at the meeting: to have more input into the selection process and to make the mayor's staff aware of additional people to contact regarding the commission. But, Dalton said, "The whole thing is still taking too long."

Sullivan told *GCN*, "We're at the point of developing options and proposals. We'll get something to the mayor within the next two weeks."

Mayor Flynn visited the AIDS Action Committee offices on Feb. 15 for a press conference. Asked about the long delay in the commission appointments, he said he takes a personal interest in the commission. "I want to be sure that we appoint a healer, someone who can work with the liberal community and the conservative community," Flynn told *GCN*.

The ad hoc committee on the human rights commission will continue to discuss the needs of gay men and lesbians in the city and how best to guarantee those needs will be met. A meeting will be held at noon on Sunday, February 24. For more information, call 739-1520.

TAX PREPARATION
AND PLANNING
FINANCIAL COUNSELING
MARJORIE E.
POSNER
33 ASHCROFT ST.
JAMAICA PLAIN, MA 02130
524-7565

Shelter

Continued from page 1

jects, which are predominantly white but which have become more racially mixed in recent years, are "notorious" for racist violence. She said the attacks are under ongoing investigation.

* * *

Respond, Inc.'s ongoing support services include: support groups for battered lesbians, battered Portuguese women, and, for women incarcerated at Framingham, legal advocacy, social work advocacy, and childcare.

A community gathering to help meet this crisis and develop a plan to raise money for a new shelter will be held at noon on Wednesday, February 27 at the multi-service center at 1 Summer St., in Somerville. Respond, Inc. needs volunteer help and donations. The office can be reached at 623-5900.

HTLV-III

Continued from page 1

parts of Japan. Harold Jaffe told *GCN*, "Nobody has really looked at that." While the prevalence of these viruses in the US is unknown, they are generally presumed to be rare. Jaffe said, however, that at some point the prevalence of HTLV-I and HTLV-II in the blood supply should be examined.

While postponement of licensure prompted much speculation, McLearn insisted the 15th was only a target date. He said scientists would not approve the test until the test works. And while he could not offer a new date, late March has been suggested as a possible licensure date by others.

In view of the problems with test interpretation, (that is, the confusing implications for testing positive or negative,) LLDEF also questions whether the test will be able to meet the "labelling" requirement. Langer said the requirement is defined in terms of the test's ability to diagnose, cure or treat. The HTLV-III antibody test does not perform any of these functions, she maintained. In addition, she said, "HTLV-III has not conclusively [been shown to be] the etiologic agent (cause) of AIDS."

Assuming the test is licensed in the near future, individual states are setting up alternative testing sites so as to discourage those in high risk groups from donating as a means of being tested. Because the test is expected to miss some people who do have the antibody, and because the antibody is not always present in those who are infected, testing only at blood donation centers could tend to make the blood supply less safe than before.

David Sencer, the New York city health commissioner, has estimated that alternative testing in that city alone will cost $300,000 to $400,000 in the first year. Red Cross officials told *GCN* that until the kits are licensed and marketed the cost is unknown. However, one public health official estimated each non-reusable kit will cost three to five dollars.

As of February 18, the CDC has counted 8,495 persons with AIDS in the US. Four thousand and seventy-seven of these people have died, about forty-eight percent.

— filed from Boston

Friday Evening Stuff and Nonsense
We're looking for a few good queers to help bring GCN out.
If you'd like to join the stuffing, licking and labelling brigade, please drop by the GCN offices any Friday evening.
(167 Tremont St., Boston. Ring the buzzer and someone will let you in.)

Classifieds

PERSONALS

DEAR ADVERTISER
If race is not a crucial issue for you, why put it in your ad? It is not a required formula; GWM GWF are not necessary. GM or GF would do as well.

MOUSIE MOUSIE WILDFLOWER
Have a care for here we go
into another fray
Just think how soft our lives
had been, had we not been gay
But conscience calls
and duty beckons
and I doubt the celestial
accountant reckons
so all we get is in the doing
and hope communal good's ensuing.
But one of them's both bad and ill
and we must counteract his will
so once again, all foolishly
we set off on a troubled sea
while waves wash over the foredoomed deck
and we anticipate the wreck.
I look to you for wisdom's light
and keep your beacon clear in sight.
All my love, Porcupine. (32)

WHAT'S YOUR VIEW ON WOMYN-ONLY SPACE?
LF doing video project would like to talk with womyn, especially those other than young, white middle class for various perspectives on the concept and experience of womyn-only spaces-call (617)524-1399. (33)

JIM MET YOU AT THE METRO
1-27-85 I was staying at the Ritz. You wished me a safe trip Make contact and send photo to: Martin Daffner 165 Washington Valley Road, Warren NJ 07060. (35)

WARM AND CARING
LF looking for companion to share the joy of life outdoors arts etc. I am warm caring isolated prof woman 39 seeking non-smoking womanly female 30+ If you are a kindred spirit lets meet and talk. GCN Box 116. (34)

ANCIENT FORTUNETELLING
TAROT CARD CONSULTATION. Your personal future on cassette by gifted professional fortuneteller. Send your handwritten questions including birthdate and $15.00 to: Psychic House of New England, Box 2585G Quincy, MA 02269. (33)

PROFESSIONAL GWM
Prof GWF, 25, seeks GWM(25-35) for Marriage of Convenience. Not interested in any pers. or financial obligation. This would be a long-distance relationship with appearances once or twice each year. Send letter and phone to GCN Box 111. (33)

In between relationships, but not ready to start another? Has working through current pain and dealing with old ones left you less than spirited? Do shopping sprees, movies, music, conversation, parties, the bar, books, creative endeavors, and rearranging your room all seem a little off? Then, let's plan an adventure! Why wait until spring to feel better? Start now. Send a description of your adventure. If it works, we'll have fun; if it doesn't, at least we got a lift thinking about it. GCN Box 114. (32)

GF32 above average looks and intelligence seeks special rel w/affectionate sincere woman whos not beyond love and other craziness, open but not too independent, needs lots of attention and marathon sex. GCN Box 115. (32)

WANT TO BE PUBLISHED?
The Speaker's Bureau is writing a guide to homophobia for teachers. We are looking for stories, anecdotes, personal experiences with being gay/lesbian. Send us your coming out stories, feelings about being gay/lesbian, sexual experiences, discrimination issues, etc. No money but a chance to be included. Write: GLSB, PO Box 2232, Boston 02107. For more info, call 354-0133. (33)

HONESTY ® COUNTS
Introductions
Gay-Lesbian
"EXCLUSIVELY"
Confidential and Discreet
Serving all New England
(617) 775-4893
anytime
Est. 1978

TEN PERCENT REVUE
Is coming to Arlington Street Church MAR 15 (thru APR 28) see GCN for the whole scoop or call 542-3622 for info on group sales, program ads, etc. (32)

STROKE TOGETHER!!
Into j/o, phone j/o or man-to-man action? The premier nationwide j/o club with over 2,200 active members wants you. Take things in hand, and write: Men's World, Box 1616, L.A., CA 90078. You can get off, stay healthy and heat up your winter nights, easily. (39)

JAMES FRANCIS AKERS
Looking for this old friend. Please contact Jim Reinke Box 145 Ballwin MO 63022. Love peace and very special caring. One four three. . . . (32)

SPERM DONOR
Sought by discreet lesbian couple. For more information please respond to GCN Box 113. (32)

SOULMATE
GM 6' 155 36 gdlkg open honest intuitive adventuresome — spiritual but not dogmatic — likes outdoors movies. Bx 27, 1430 Mass Ave No. 306 Camb 02138. (34)

SAN FRANCISCO
GM 27, seeks ride in early March. Share driving, expenses, cnvrstn, sights. Leisurely pace prefered. Jonathan (212)222-7637 eves collect. (32)

Goodlooking WM 27 wants to befriend a young smoothskinned gay boy I am safe clean discreet and fun photo + phone to Box 3072 Saxonville Sta. Framingham MA 01701. (32)

LF discussion group on sex and sexuality would like new members. Have been meeting regularly since early 1984. Looking for a diversity in age, class, and race. For information call Kathy — 576-2368. (c)

INSTRUMENTS OF PEACE
Join a campaign to send 100 musical instruments and 1000 sets of guitar strings to the Centers for Popular Culture in Nicaragua. To donate and instrument, money or your time, call (617)738-9719 or 491-5816 or write us at Arts for a New Nicaragua, 439 Washington St, #4, Brookline, MA 02146.(Co-sponsored by the National Lawyer's Guild) (c)

PUBLICATIONS

PASSOVER HAGADAH, NON—SEXIST, YET TRADITIONAL
Just what you've been looking for. Send $5.00 (or SASE for brochure) to HAGADAH-Dept F, POB 3094, Oakland, CA 94609. (c)

JAMES WHITE REVIEW
A gay men's literary quarterly publishes interviews Quentin Crisp Robert Patrick Poets Ian Young Jim Holmes Antler Steve Abbott Prose Richard Hall John Gilgun new voices subscribe $6 a year sample copy $2. PO Box 3356 Traffic Station, Mpls, MN 55403 Submissions welcome send SASE.

OFF OUR BACKS — celebrating 15 years of radical feminist journalism. We bring feminist national/international news, analysis and reviews each month. $11 year, 11 issues. ($15 for contributing subs); $20 institutional fee. Free sample! Write Off Our Backs, Dept. GCN, 1841 Columbia Rd, NW, Rm 212, Washington, D.C. 20009. (ex)

ALUMNAE/I GROUPS

SMITH COLLEGE ALUMNAE
Alumnae for Alternatives, an orgnzn of Smith Alumnae supporting our lifestyles and careers as well as lesbian and progressive politics, is developing. For more info: write Alums for Alts, Box 543 Northampton MA 01061.

ORGANIZATIONS

HAD ENOUGH religious homophobia?
WE ARE
Gay And Lesbian Atheists
Write to GALA for information and a free copy of the *GALA REVIEW*, P.O. Box 14142, San Francisco, CA 94114

HETEROSEXISM, RACISM
Sexism, anti-Semitism, multicultural issues. Workshops by national consultants for your organization (municipal, professional, political, educational) or business. Contact Equity Institute in Amherst, MA at (413)256-6902. Co-directors Carole Lannigan Johnson, J.D., and Joan Lester, Ed.D. (?)

N AMER MAN/BOY LOVE ASSOC
A support group for intergenerational relationships. For more information send $1 to: NAMBLA-GCNAD, PO Box 174, New York, NY 10018. (v. 13, no.22)

GAY LESBIAN AND JEWISH?
Am Tikva welcomes you. Activities include religious observances, discussions, potluck dinners, folk dancing, etc. For events, check *GCN* Calendar. Call (617) 782-8894 or write PO Box 11 Camb, MA 02238.

D.O.B.
Suppt orgnztn for lesbians, 1151 Mass Ave, Camb, Old Bap. Raps evry Tues, Thurs 8 pm; 35 pls rap 2nd Wed. last Fri. 8 pm & 3rd Sat 7 pm; Parents & Co-parents rap 1st & 3rd Mons. 8 pm. Softball evry Sun 3 pm Apr-Sept, weathr permtng Magazine Fld. Bimonthly mag FOCUS $8. Mnthly social & Indraisng event. Info & office hrs 661-3633. All women invited to participate.

NASHUA AREA GAYS meet on Mondays at 8:00 pm. For info write Nashua Area Gays. PO Box 885, Nashua, NH 03060. ()

SEVENTH DAY ADVENTISTS
Gay is OK! SDA Kinship International, Inc., since 1976, is a support group of several hundred gay/lesbian Adventists, present and former, in local chapters nationwide. Ask for brochure. Box 1233-L, Los Angeles, CA 90078. 213-876-2076. (49)

MOVERS

Julian Wright Moving Company
Exp, Rel, Lic & Ins
MDPU #24430
Tel 661-2958

BOSTON TRUCKING COMPANY
Gay owned business
Licensed and Insured MA DPU #25522
No job too big or too small
Very Careful Movers 641-1234

Poor Peoples Movers
Licensed and Insured
MDPU 24184 We care
522-0826

SPECIAL DELIVERY MOVERS
An Alternative Yet Professional
And Insured Service
Tel 491-6972

THE JIM CLARK MOVING CO.
Serving the Gay Community
with professionalism and respect.
Very careful furniture movers.
Piano and Hoisting specialist.
Any time of day—any day of year.
No overtime charges 354-2184
MDPU Number 23733

HOWARD MOVING
From $18 / hr.
• MAXI-VANS
• CARGO MASTER TRUCKS
• HOMES • BUSINESSES
• 24 HOUR DELIVERY
• LIC. and INS.
236-1848

CLASSIFIED AD FORM

HOW TO PLACE AN AD

1. Fill in Section #1. Ads cannot be run without this information, which is kept strictly confidential. NO ADS are accepted by phone.
2. Fill in boxes in Section #2. One space for each letter & punctuation mark, and one space between words.
   - Standard capitalization will be used unless you pay for capitalized words.
   - Use extra paper if more space is needed (35 units per line).
   - If you request a line skipped, such a blank line must be paid for at the same rate as a printed line.
   - Please use area codes with phone numbers.
   - Ad will be edited if form is not correctly filled out.
   - Form will be returned if we cannot read your writing.
3. Write your own category (maximum 17 units). *GCN* will assign a category if you do not choose one or if the one you choose is inappropriate.
4. Complete Section #3 to calculate the cost of your ad.
   - BUSINESS: General Rule—If money changes hands, it is business. Includes renting part of your home. Sale of anything is a business unless it is the contents of your home, your personal car, etc. If you are selling a litter of pups, it is business.
   - NON-BUSINESS: General Rule—if money does not change hands, it is non-business. Personal items for sale are considered non-business as well as all genuine personal & non-profit organization ads. Roommate ads are non-business only if you seek someone to share rent you both pay to a 3rd party. If you *own* the property, you must pay the business rate.
   - **PLEASE NOTE:** If you underpay by choosing the wrong rate, your ad will be returned. SAVE TIME, send correct payment.
5. Make check or money order payable to *GCN* and mail to: *GCN* Classifieds, 167 Tremont St., 5th Floor, Boston, MA 02111.
   - **DEADLINE:** Tuesday, noon.
   All ads are prepaid.
   No phone ads accepted.

AD POLICY

Ad Copy Regulations
- *The forwarding of an ad is understood as acceptance of all the rates and conditions stated on this form. GCN reserves the right to revise or reject, at its sole discretion, any classified advertisement on account of its text or illustrations.*
- *No ads will be accepted without a full name, address and telephone number, which will be kept strictly confidential.*

Errors and Omissions
The extent of GCN's liability in the event of an error or omission is space credit equal to that of the original ad, provided that GCN is notified of such error or omission by the advertiser within ten days of the original publication of the ad.

Changes In Copy
There is a single $2.00 reset fee each time an ad is changed and a $.50 per line per week charge if change increases length of ad.

Cancellations
There are no refunds for cancelled ads, but space credit will be given.

Re-runs
If you want to re-run an ad, please come to our office or use the mail, not the phone. Please give us your full name, address and phone number and either a clipping of the ad or the category, date, volume and number of *GCN* in which it ran, and a key phrase—headline, phone number, etc. Remember, the deadline is Tuesday at noon.

Box Mail
- Forwarding Boxes: $5.00 for 6 weeks. Mail forwarded at end of 3rd & 6th weeks.
- Pick-up Boxes: $2.00 for 6 weeks. Mail may be picked up at *GCN* office Mon.-Fri. 10AM-6PM.

Answering a Box Ad
To respond to an ad with a *GCN* box number, address replies to: *GCN* Classifieds Box _____, 167 Tremont St., 5th Floor, Boston, MA 02111.

Checking Copies and Tearsheets
Free checking copies are sent for each week a display classified is run. If you require a tearsheet or checking copy for a line ad, please send $1.00 per issue to cover cost of paper, postage & handling.

Section 1

NAME _____
STREET _____ APT. _____
CITY _____ STATE _____ ZIP _____
PHONE (____) _____

Section 2

Use 1 unit for each letter, punctuation mark or space between words.
Print clearly. Ads will be returned if we can't read them.

Category: _____

Head Lines _____ Head Lines

Section 3

Bold Headlines:	Business	____ x	2.00	=	____
	Non-Business	____ x	1.00	=	____
Light Headlines:	Business	____ x	1.00	=	____
	Non-Business	____ x	.50	=	____
1st 4 Lines or part thereof:	Business		7.00	=	____
	Non-Business		5.00	=	____
Additional Lines or part thereof:	Business	____ x	.75	=	____
	Non-Business	____ x	.50	=	____
Capitalized Wds:	(not Headlines)	____ x	.25	=	____
Display (Boxed) Classifieds: Col. inches or part thereof:		____ x	12.00	=	____
	TOTAL for 1 Week		(Add)	=	____
	Number of Weeks		(Multiply)	=	____
	SUBTOTAL			=	____
	DISCOUNTS: for 10-20 consecutive weeks		10%	=	____
	for 21-30 consec. wks.		15%	=	____
	for 31 + consec. wks.		20%	=	____
	TOTAL FOR AD COPY			=	____
	☐ Pick-up Box: for 6 wks		2.00	=	____
	☐ Forwarding Bx: 6wks.		5.00	=	____
	☐ Tearshts: #wks____	x	1.00	=	____
	☐ Ckng copies: #wks____	x	1.	=	____
	TOTAL ENCLOSED			=	____

☐ Please notify me two weeks before my ad runs out for renewal.

SPECIAL RATES FOR NON-PROFIT GAY ORGANIZATIONS
(No other discounts allowed if this option is chosen.)
$100 for one year (50 issues). Ad may have a maximum of one bold or light headline and eight lines of copy.
☐ Payment in full enclosed.
☐ We prefer quarterly installments of $30, $30, $30, $10. Payment for first installment must accompany ad. *GCN* will bill for balance.

PAYMENT MUST ACCOMPANY ALL CLASSIFIEDS.
Return this form and payment to *GCN* Classifieds, 167 Tremont St., 5th Floor, Boston, MA 02111.

Classifieds

ROOMMATES

Cambport summ sublt May-Aug 200/m share cozy apt w frndly GM non-smok only 661-2085 even or lv message. (34)

BRI/BRKLN LINE
Prof L 30 sks same 27+ for quiet 2bd apt conv to T. Lkng 4 resp & considerate person + indep living situation I have 2 cats & smoke. Call 739-0706 Kp trying! 277.50 inc ht. (33)

INMAN SQUARE
Feminist faggot sks responsible, pacifistic person to share the work and reward of converting small dilapidated apt into home. Please call David at 628-0016 or 923-0082 anytime. THIS IS NOT A SEX AD. (c)

Lesbian roommate needed for 3 bdrm apt 142/mo heat included. Great location. Independent household in C'bridge. Call Jade 354-7457 (e), 770-0226 (d). (c)

LF 33 seek LF 28+ for apt in Central Sq area lking for friendly respon person rent 275+ no pets smoke drugs call 868-8112 eves. (32)

ROOMEZE
·LESBIAN/GAY·
·FEMINIST·
Roommate Matching Service
$15 fee
Confidentiality Assured
CALL 641-3095
M-F 9-6/Sat 12-5

HOUSEMATES

FEMALE HOUSEMATE WANTED
to join 2M + 1F (ages 28-39; lesbian gay and straight) + 2 cats in large coop house in Jamaica Plain between Orange and Green Lines. Nonsmoker. No more pets. $175+ for single or 220+ for double. Available now. Please call 522-7572. (32)

2 semi-veg LF seek 3rd for spacious Bri apt. Quiet neighbrhd, frpl, yd, near 4Ts. Non-smkng, 30+, no drgs/alchl. $165/mo + util. 782-0178. (32)

HOMES WANTED

SEEKING RMMT & APT
GM 27 writer/rock musician seeks a stable living situation. $300/month max rent. Am frndly consid emotnly aware steady income Not hvy partier Want 1 or 2 similar rmmt(s). Call 254-0880, not after 10pm please. (32)

NEW GCNer MOVING TO BOSTON
Communicative, athletic, activist LF sks nonsmking semi-coop women's household up to $200 w/util in Boston/Camb area. Call collect, Laurie (401)331-8086. (c)

GCNER NEEDS APT
New news ed needs to move. If you know of any 2 bdrm apts in the Somerville/Cambridge area please contact Stephanie at 426-4469. (c)

APARTMENTS

SOMERVILLE PORTER SQ AREA
6 room duplex available Mar 1 within walking distance to new Red Line. 650 + utilities off street parking for one car. Contact: John or Burke 776-7351. (32)

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BARBRA STREISAND

Those of you who answered my ad — I haven't forgotten you! (I just haven't gotten my shit together). Seems it would be easier to sell to y'all over the phone. So those still interested, give a call and we'll dicker. (Ah, I just *love* Capitalism. . .) Susan. 426-4469. (c)

GCN SPECIAL

Due to a shortness (not a shortage!) in GCN editors (one is 5'1"!) we sure could use a 5" step stool (for layout) and a drafting chair (about 30" high). If you have one you want to get rid of, call Mike 426-4469. (c)

JOB OPPORTUNITIES

PART-TIME ATTENDANT
Flexible hours. Willing to train in personal care. JP area. $5.30 an hour. No taxes. Call 524-3141. Allow phone to ring at least ten times. (c)

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Strong feminist women of color and/or poor or working class women are esp encouraged to apply. 30hr/wk, $7/hr and benefits. Letters of interest to: Hiring Committee, Women's Center, 46 Pleasant St Camb MA 01239 by March 8. Info 354-8807. (31)

PERSON TO PICK UP AND DELIVER FRAMED AND UNFRAMED ARTWORK IN METRO BOSTON AREA, 2 days/week, in our van, Tues & Thurs, 10:00 to 5:00. Must know how to handle artwork and have good driving record. Call 666-2517 9:00 to 5:00 weekdays, ask for Robert or David.

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Good benefits, people of color encouraged to apply. Call 267-7573 or send resume to:
Personnel
Fenway Communtiy Health Center
16 Haviland Street
Boston, MA 02115.
(31)

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GCN is seeking applicants for the following positions:
DESIGN DIRECTOR: (appl deadln 2/21): Estab overall design of paper, oversee prod nght, design or assign covers, cntrsp artwrk/layout, monthly suppl graphics. Requires graphic design/art skills. Fam w/type specs, design/layout exp pref.
STAFF WRITER/CIRCUL MGR: (appl deadln 2/28): Research + write news stories of int to n'al readership. Oversee wkly mailng of paper by volunteers, process subs + renewals, computer data entry, resolve rel probs w/subs. Requires writing skills + abil to work w/deadlns, interpersonal, org, recordkpng skills. Knowledge of data ent and/or pers computers helpful.
MARKETING DIR/CLASS AD MGR: (app deadln 2/28): Increase subs using dir mail marktng, disp/class ads in other pubs, renewal campgns. Prep class ads for typesttng, layout ads, bkkpng and billing duties. Requires admin, creative + org skills.
All positions require commitment to gay/lesbian liberation, feminism, social change, anti-racist politics, and collective decision-making. Sal $150/wk + 3 wks pd vac, complete health/life ins. Resumes to Gordon Gottlieb, GCN, 167 Tremont St, Boston, MA 02111. Lesbians/gay men of color particularly encouraged to apply. (c)

SOCIAL CHANGE JOBS
COMMUNITY JOBS, a nonprofit newspaper, lists progressive jobs and internships nationwide that you can believe in! Jobs in women's rights, community organizing, the environment peace and more. Current listing $3.00. Community Jobs, Box 221, 1520 16th Street NW, Washington, DC, 20036. (x)

All-volunteer women's counselling collective is interviewing new members for lesbian counseling team. 4-8 hrs/wk. MA preferred: experience required. LICSW supervision. Send resume and letter of intent to: Women's Counseling and Resource Center, 1555 Mass Ave, Cambridge, MA. Att: TH Night. (32)

Full and part-time person wanted for lesbian owned print/publishing business. Good entry level position. Must be responsible + reliable. Call 723-5130 days. (32)

Full-time office manager for Resist, a foundation for the radical left. Min. 2 year commitment starting 5/85. Demonstrated experience working with grassroots organizations and proven communication, writing and office skills. Strong commitment to anti-racist, feminist and anti-militarist politics. Salary 14K plus benefits. Resume, cover letter and writing sample to Resist, 38 Union Square, Somerville, MA 02143 by April 8th. (33)

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76 Arlington St.
at Boston Park Plaza

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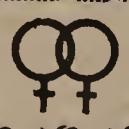
TO ALL THOSE WHO IN AND OUT OF PRISON FIGHT AGAINST THEIR BONDAGE (Alexander Berkman, *Prison Memoirs of an Anarchist*).



Very admirable Black woman would like to correspond with an individual who has time to really build a solid relationship. I'm young and very sexy. Please respond with SASE and photo if possible. Darlin R. CALDWELL, No.2-L, 220 E. Maryland St., Indpls, IN 46204.

WOMEN IN PRISON!!
Through The Looking Glass, a quarterly women's prison newsletter, wants to hear from you. Share information, opinions, thoughts, feeling, artwork, etc. with each other, and help create the connections needed by all of us. TTLG, PO Box 22061, Seattle, WA 98122.

GCN GAY AND LESBIAN PRISONER PROJECT
We send free papers, books (when they are donated and when money for postage is donated) and run free penpal ads. (There's sometimes a long waiting list because of limited space.) Little by little as we get more volunteer labor power we'll be looking for other ways to support lesbians and gay men behind bars. If you can help with your time or a contribution (of money or paperbacks), please send to Gay and Lesbian Prisoner Project, c/o GCN, 167 Tremont St., 5th Fl., Boston, MA 02111. Thanks!

A Handbook for Transsexuals *by Paula Grossman, 70 pages, tells how, who, where, and even whom! An absolute must for all who contemplate sex-reassignment. $5.95 postpaid. Grossman, 76 Norwood, Plainfield, NJ 07060.*

The **Transsexual Voice** *is published bimonthly. 8 pages/issue. $12 for a one year subscription (6 issues). Make check payable to Phoebe Smith. Mail to: Phoebe Smith, 764 North Ave, Hapeville, GA 30354.*

Sincere black man seeks TS/TV/gay man for a long term relationship. Will answer all that arrive with photo in drag or who are serious about commitments. Write me and let's get to know each other. Samson BURCH, 81A 3683, Box 149, Attica NY 14011.

Looking for all passive/aggressive gay males. Down 8 years, 27 to go: need someone to help make the time easier. Must be slightly kinky. Frank (Angel) WADE, B-064304, Box 1500, Cross City FL 32628.

Gemini looking for friend to communicate with. Will be released from prison in about 2 yrs. Hobbies are swimming, football, baseball, painting and I'm a truck driver. John ROBBINS, Box 1500 (MB 20), Cross City FL 32628.

Master of Love and Domination. Searching for disciples willing to give their all, in return for mental and emotional satisfaction. All serious inquiries considered. George WARWICK, 81A 4939, Box B, Dannemora NY 12929.

Virgo, intellectual in practical terms, free-spirited, earthy, inwardly peaceful, tolerant, patient, and warm Looking for a friend. Glen RIDER, 19807 Box 2, Lansing KS 66043.

Prisoners Seeking Friends

WHAT ARTISTS AND PRISONERS HAVE IN COMMON IS THAT BOTH KNOW WHAT IT MEANS TO BE FREE. *James Baldwin*

PRISONERS AND FRIENDS! WRITE YOUR LOCAL GAY PAPER AND LET THEM KNOW WHAT'S HAPPENING WITH LESBIAN AND GAY PRISONERS. THEY MAY NOT RESPOND (AND THEN AGAIN, THEY MAY) BUT THEIR AWARENESS WILL BE RAISED (LITTLE BY LITTLE). ASK THEM TO START A SMALL PENPAL SPACE AND TO PRINT LETTERS MORE REGULARLY, ETC. GO FOR IT, DEARS! GCN CAN'T DO IT ALL ALONE.

Old fashioned young prisoner looking for a letter from someone to put some sunshine into my life. Gene MUNNINGS, 5997, Box 700, Jessup MD 20794.

I'm heavy into body-building, reading and soft rock music. I have no racial restrictions in life. I'd like to receive letters from ayone who cares to write. I'd like to say I think it's a very noble thing you're doing with your paper for gay prisoners.. Bart ALBANO Jr, 10 Administration Rd, Bridgewater, MA 02324.

Effeminate gay male preparing for release in a year. Looking for anyone to write. Send photo if you can. Would like building a strong relationship and remain openminded to all as I presently am. Kevin KNIGHT, A-1-13, Box 618, 135 State St., Auburn NY 13024.

Canadian Indian with no family or relatives in USA. Looking at Nov 85 release date and in need of a sponsor and friend. Steve JONES, 268009, PO Box 520, Walla Walla WA 99362.

Under the "laws" of this prison I was forced to seek "protective custody". I speak what's on my mind and try to help others who need it. I would like to hear from other out there (now that I'm isolated). Help give me the strength to hold on in this lonely place. Norman STOUT, 29641, PO Box 41, Michigan City IN 46360.

I enjoy music (soul, jazz, blues), spending time with someone special, and corresponding with someone. In gay pride, Henry SMITH, 52743 Unit 24A Parchman MS 38738.

I do not have any family except my mom and feel very alienated. Paul PONCOTT, 386935, Ellis Two, Huntsville TX 77340.

College educated, open-minded individual seeks correspondence. Will answer all. Terry STARKEY, 367238, Ellis Two, Huntsville TX 77340.

I wish to have my name placed on your penfriends waiting list. I am interested in getting acquainted with all types of intelligent people. Donald FRANK, 208829, Box 16 Eastham, Lovelady TX 75851.

Sex-sational black bi-male. Body builder. Want to correspond with shemales for uninhibited correspondence. Age-race not important Sex-sational black bi male bodybuilder wants to correspond with she-males for uninhibited correspondence. Age-race not important. Only sincere individuals. Levi PAYNE, 029343, Box 158 (697), Lowell FL 32663.

In my own way I am reaching out to touch someone. Especially gays as myself. If you would please print an ad for me I would appreciate it. Mark PARKER, 176-585, Box 57, Marion OH 43302.

From out of state (which means I don't get any visits) and singing the blues. Cheer me up with a letter if you have a moment. Jim HARRIS, 77980-209, Tucker AR 72168.

I'm a high risk (judging from the failures) long term investment seeking an emotional entrepreneur. Physical culturist (with too many faults to list) possessing an antiquated sense of honor and who enjoys intelligent intimacy. David WILLIAMSON, ADC-64655, Box 500, Grady AR 71644.

Wavy brown hair, no inhibitions, poet, songwriter, a model's physique. If you are sexy and sincere, write me please. William BOLIEK, CP-30, Box 900, Jefferson City MO 65102.

Slender physique, bisexual, in need of an enlightening and constructive relationship. GCN certainly helps! I applaud each of your issues. Willie WHITE, 47210, Unit 24A, Parchman MS 38738.

Brown (olive) complexion, latin, Virgo, transsexual; I love to model and to read all kinds of books and just about all kinds of music. I'm seeking a loving and caring person who'll be tender to me but demanding of my pleasures and delights which are very explosive sexually. I'm a latin bomb shell. P. Lucky VEGA, 82A 4410, 135 State St. Box 618, Auburn NY 13024.

Looking to develop friendships, building self-esteem, looking for people to write to and for possible future visits. Many interests. Homer LEWIS, 50311, Bag R, Rahway NJ 07065.

Gay prisoner seeks sincere friendship and correspondence. Mature, good looking, dark Irish, Pisces. Into spiritual advancement and matters of the heart. Stephen KENNY, 071539-B-42, Box 50, Polk City FL 33868.

4½ months to go! I'm a Gemini transsexual and in need of a good man to come home to. Am very open and warm. Shane McGEE, 38421, Box 2, Lansing KS 66043.

I am lonely and looking for friendship. I am open minded, caring and very understanding. My interests include music, sports, and learning about other people. I may receive mail from other institutions. Tom ALLEN, 78936, PO Box 100, Somers CT 06071.

CALENDAR

February 23 to March 1

23 saturday

Cambridge — *Marianne and Juliane*, a German feminist film presented by Angry Arts; Cambridge YWCA, 7 Temple St. 7:30PM. $2.75. Also showing Sunday.

Boston — *Rhythms,* a play about women, race and sex. Palace Road Theater. Mass. College of Art. 621 Huntington Ave. 8PM. $5. (Fri., Sat. and Sun. through Feb. 24.) Info: 232-1555 x318.

Boston — Greater Boston Gay Men's Association meeting, "Gay Literature of the '80s — Happy Endings"; St. John the Evangelist, 33 Bowdoin St., Beacon Hill. 8PM. All welcome. Bring food or drink.

Dorchester — Dorchester Gay & Lesbian Alliance Mardi Gras Carnival. 8PM. BYOB & Food/munchies. Beer on Tap. Costumes encouraged. Contributions donated to AIDS Action Committee. Info: Will, 265-0348 or Terry, 436-1538.

Watertown — GLOW, Gays and Lesbians of Watertown, will meet for dessert and to discuss questionaire results. 7:30PM. Info: 923-2065 or 926-5371 before 9PM.

Cambridge — Self-Defense Workshop for Women and Girls; Sanchin Women's Karate and Self Defense School. 1-4PM. $5-$15 sliding scale. Registration: 628-3110.

Provincetown — Robin Ferguson in concert at the Cape Inn, Bradford St. Info: Heartshield, 487-0555.

Black History Month February 1985

Beacon Hill — Out of Africa exhibit; Doric Hall, State House; Mon-Fri., 10AM-4PM; Info: 223-0058.

Framingham — An Independent Woman: the Art and Life of Meta Warrick Fuller; sculptures, photos, letters, poetry and text by Harriet Forte Kennedy; Danforth Museum. Info: 620-0050 (Through Feb. 22).

Downtown — A Revolution in the Minds of the People, a history of Revolutionary Boston through the eyes of Blacks, women and working people of the time; For ages 9-12; Old South Meeting House, 310 Washington St; 3-5PM; Reservations: 482-6439.

Copley Square — Boston Afro-American Artists: paintings, sculpture and handicrafts; Boston Public Libary; 9AM-5PM; Info: 536-5400.

Downtown — Of Phyllis Wheatley: Ode to an Early American Black Poet; Old South Meeting House, 310 Washington St; 10AM-4PM; Info: 482-6439.

South End — Black Images: Past, Present and Future, an exhibit on institutional racism and positive Black leaders; Harriet Tubman House, 566 Columbus Ave; Mon-Fri, 9AM-6PM. Info: 536-2842.

23 saturday

Dorchester — Sweet Honey in the Rock to perform; Strand Theater, 543 Columbia Rd. 8PM. $10 in advance, $11 at door. Interpreted for the hearing impaired. Childcare by reservation (523-3772). Info: 547-1378.

24 sunday

Cambridge — Black and White Men Together and the Humanist Society: **slide show on Black History** in Boston; Phillips Brooks House, Harvard Yard. 1-4PM. Info: 536-1160.

Cambridge — Workshops with **Sweet Honey in the Rock;** 11AM: "Interpreting Music" and "Dance and Movement." 1PM: "Harmony." Peabody School, 44 Linnaean St. near Harvard Sq. $5. Pre-register: 547-1378.

Downtown — Somewhere Else Black History celebration: buffet, exhibition, poetry, history, performance and dancing; 295 Franklin St.; 7PM; $2; Info: 423-7730.

Boston — *Five Gold Pieces* presented by **Unity through Creativity** multi-cultural arts group; the Club Taurus, Tremont St., 4-6PM. $8. Info: Pat O'Neil, 442-3161.

27 wednesday

Boston — "The Voice of the Liberator," a dramatization of a meeting of the Mass. Anti-Slavery Society, Feb. 1840; Old South Meeting House, 310 Washington St. 7PM. Info: 482-6439.

28 thursday

Boston — "Women and Politics: Future Agenda," a talk by Dr. Mary Frances Berry; Simmons College Commons, 300 the Fenway. 7PM.

Susan Abod and Elliot Pilshaw, see March 1

24 sunday

Jamaica Plain — Potluck **supper and skating party** sponsored by J.P. Lesbian and Gay Neighbors; First Church Hall, Eliot and Centre Sts. 4PM, skating starts at 7PM; rental $4. Info: Jerry, 524-7044, or Liz, 522-3894.

Boston — Gay/Lesbian **Seventh Day Adventists** monthly meeting with Metropolitan Community Church at Old West Church, 131 Cambridge St. 6:45PM. Info: Dave, 1-668-8534, or Allen 1-365-5636.

Somerville — Women's **book discussion** group open to new members; this week: *Woman on the Edge of Time.* Info: Nancy, 489-3601 or Liz, 666-0350.

Cambridge — Black & White Men Together: "Resisting Racism Discussion Group." 8PM. Info: 536-1160.

Cambridge — Lesbian Fat Liberation, a drop-in discussion group; Cambridge Women's Center, 46 Pleasant St. 7:30-8PM introductory, 8-9PM regular group. For lesbians over 200 lbs. Info: 524-5462.

25 monday

Boston — Women's Health Forum: **Alcohol Problems Among Women;** Morville House Library, 100 Norway St., the Fenway. 7PM. Free, wheelchair accessible. Info: 267-7573.

26 tuesday

Salem — "Word Is Out" presented by North Shore Gay & Lesbian Alliance with discussion on coming out; Screening Rm. in Meier Hall, Salem State College, Rte. 114. 7PM. Free. Interpreted for the hearing impaired. Info: 745-3848.

Cambridge — Women's Pentagon Action, feminist anti-militarist organizing and discussion. Women's Center, 46 Pleasant St., Central Sq. 7PM. Info: 354-8807.

27 wednesday

Cambridge — International Women's Day 1985: Defend Abortion Clinics; Down with the Reactionary Anti-Porn Crusade, sponsored by the Spartacus Youth League; Phillips Brooks House, Harvard Yard. 7:30PM.

28 thursday

Boston — ***Gay Community News* always needs help on production night** when articles are proofread and pasted up. If you've done **proofreading** or **layout** and would like to volunteer, stop by 167 Tremont St. 5th Floor (5-8pm for proofing, 7:30-11pm for layout). Come help out *GCN* and read tomorrow's news today.

Boston — Campaign kick-off for City Councillor **David Scondras**; Women's Athletic Club, 140 Clarendon St. 7-11PM. Info: Steve, 522-1368 or Becky, 628-6513.

march 1 friday

Boston — GCN VOLUNTEER NIGHT!!! **Come help send out the paper to our subscribers.** Refreshments and good times. Come anytime after 6PM to 167 Tremont Street, 5th Floor (near Boylston and Park Street "T" stops). If the door is locked, buzz us on the *GCN* intercom located outside the front door.

Boston — Nicaragua: A Black Perspective: African-American Institute, Northeastern U., 40 Leon St. 6-8PM. Free. Info: 497-7142.

Cambridge — Lesbian/feminist films, *On Guard* and *Tread Softly*; MIT campus, room 2-190. 8PM. $4 more /less. Also on Saturday for women only at 7PM. Info: Barbara, 491-6972.

Boston — Lesbian & Gay Cabaret with Susan Abod and Elliot Pilshaw; Greystone's, 8 Kingston St. 9PM. $3.

Cambridge — Community Coffeehouse sponsored by the **People's Music** Network; Modern Times Cafe, 134 Hampshire St. 9-11PM. $3. Info: Mike, 876-4372.

Boston — Lesbian Lawyers monthly meeting. Info: Gay and Lesbian Advocates and Defenders, 426-1350.

Downtown — Booksigning party for Terry Miller, author of *Standing By*; Glad Day Bookshop, 43 Winter St., second floor. 4:30-6:30PM. Info: 542-0144.

Notes

coming of age in soho *Written and directed by Albert Innaurato. Presented by Joseph Papp at the Public Theatre, New York City.*

Albert Innaurato's new play went through much rewriting and recasting prior to opening — even the gender of the main character was changed — and it would be nice to report that all the hard work has paid off. But despite funny and touching moments, *Coming of Age* struck me as fundamentally unfocused and dishonest.

The play centers on the problems of a late 30-ish gay Peter Pan, Bartholemew Dante — "Beatrice" to friends — who moves out on his lawyer wife of 14 years and into a SoHo loft, in order to rekindle his talent as a writer. Problem 1: ex-wife and father-in-law want Beatrice back, since ex-wife is running for Congress in a heavily Catholic district and divorce would spell disaster; Problem 2: a 15-year-old runaway boy named Dy (for Odysseus) barges in and stays, looking to Beatrice for the love he can't find at home; Problem 3: Beatrice's 14-year-old *wunderkind* son (by the unseen "Henrietta the terrorist") shows up unannounced.

The real problem is that Innaurato hasn't made up his mind what the play is about. (His decision to direct it himself hasn't helped.) Just as troubling is the constant battle between genuine human insight and commercial calculation. There are good jokes (Beatrice inventing a video game based on *Death in Venice*) and moving moments, but there are also all the things that were least appealing in Innaurato's Broadway hit *Gemini* — the (very safe) "outrageousness," the sentimentality, the cop-out upbeat ending. The author seems unwilling to follow through on his chosen subjects, as if he's afraid he might alienate his audience if he took too many risks.

As a result, the important plot questions are practically self-answering. Will Patricia (the ex-wife) call off Daddy's Mafia goons and leave Beatrice alone? (Yes.) Will Beatrice accept and embrace his son? (Of course.) Will Beatrice get it on with Dy, even though the latter is straight? (Are you kidding?) *SoHo*'s sexual politics play it particularly safe. The periodic little speeches in praise of accepting human diversity would mean more if there were any real choices at stake. As it is, Beatrice doesn't have a visible gay past or present: we neither see nor hear of any man as important to him as Patricia or Henrietta, and his sexual attraction to Dy is dealt with too late and too neatly.

Though the production is unevenly acted, it looks good on Loren Sherman's classy loft set. John Procacchino (Beatrice) is appealing but relies too much on repetitious comic takes; on the other hand, Mercedes Ruehl as Patricia manages to connect with several recognizable human feelings, Scott DeFreitas works hard and honestly as Dy, and Ward Saxton is very funny as the precocious son.

Postscript: according to sources close to the production, producer Joseph Papp was initially very supportive of making the protagonist a man — indeed, suggested the switch in the first place — but subsequently pressured Innaurato into excising or toning down overtly gay elements or relationships. In particular, the sexual tensions between Beatrice and Dy were at one time developed much further. If this is so, it not only shifts some of the blame for the play's current artistic failings, but raises serious questions about the Public Theatre's priorities. (Papp's commercial judgment was shrewd, by the way: the straight press has been pretty kind, the *Times* going so far as to praise Innaurato for being "honest.")

— *Nicholas Deutsch*

Calendar compiled by Miranda Kolbe

Gay Community News is now in its twelfth year of publication. Have you subscribed yet? You save $21.00 off the newsstand price when you purchase a one-year subscription. (So do it today and don't miss another issue!)

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